The Churchman

REV. WILLIAM WALTON, D. D., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 33.—WHOLE NUMBER 1125.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for October.

17 Nineteenth Sunday after Trinity.
18 St. Luke the Evangelist.
24 Twentieth Sunday after Trinity.
28 St. Simon and St. Jude.
31 Twenty-first Sunday after Trinity.

NOVEMBER.

1 All Saints' Day.
7 Twenty-second Sunday after Trinity.
14 Twenty-third Sunday after Trinity.
21 Twenty-fourth Sunday after Trinity.
28 First Sunday in Advent.
30 St. Andrew.

Poetry.

For the Churchman.

Brotherhood.

"Go your way, eat the fat, drink the sweet, and *send a portion unto them for whom nothing is prepared*—the joy of the LORD is your strength."—NEH. viii, 10.

I gazed up toward the blue, blue sky,
I glanced down on the earth,
Trees tossed their wavy branches high,
Grass dimpled into mirth.
The self-same breeze
That stirred the trees,
Was creeping o'er the ground,
My heart beat light,
At the dear sight,
Then hushed, to hear a sound.

I know not how the lesson came,
What hand the burden brought,
But it rushed upon my heart the same
As every new-born thought.
I did not think,
But saw a link,
Between the swelling breeze,
And a Bible word,
That just had stirred
My heart like grass or trees.

The topmost leaf on greenwood bough,
The tiniest blade of grass,
Are they not like the rich, and now
Like to the poor, alas,—
Alas! for man
Doth scantly scan
The purposes of life,
The rich that groan,
The poor that moan,
Do battle in one strife.

My heart erewhile had vainly tried,
To give its praise fit voice,
The words of prayer had stemmed the tide,
Yet on it leaped—rejoice!
O GOD! how good,
Thou givest food!
To all that living, live,—
Grant us the heart,
Thus to impart,
And for thy giving, give.

The rich are not the rich alone,
In houses, gold, or gear,
Many are rich who do not own
The treasures that appear,
O rich in love,
The Heavenly Dove
Broods o'er thy heart in peace,
Who have, and give,
Such living, live,
Now, and when years surcease.

ΙΧΘΥΣ.

Selected Matter.

From the True Catholic for October.

Unlearned Deacons.

In our last number, we employed ourselves in examining the system of proposed canons, connected with the learning to be required of candidates for the diaconate, which has been referred to the consideration of the General Convention of 1853, by its predecessor of 1850. Upon that occasion, we endeavored to point out the existing law of the Church on the subject, and the effect of the proposed changes, and also to obviate some of the objections to the idea embodied both in the existing law and the proposed canons. This idea, in brief, is that the deacons shall be deacons, and not candidates for priests orders, who it has been ascertained are already qualified for such orders, in point of learning; and who are on trial, to see whether they will in the space of a year, or, at most, in the case of very young men, of three years, fall away, under more favorable circumstances, from the moral and spiritual character which they have attained, under less favorable conditions. Our present object is to point out some reasons why the proposed change should be made.

It is a fact, that rapid as has been the increase of our clergy, there are still not enough for the work which they are called to do. It is also a fact, that there is reason to believe, that the ratio between the demand and the supply of clergymen is changing, and that the proportion of the latter to the former is diminishing. In using the words, demand and supply, we do not adopt them in the strict sense of merchants and political economists. We do not, that is, mean that there is a demand for clergymen, for whom a proper maintenance will be provided which exceeds the supply. We mean, that there are a larger number of places, which require some one to break to the people the bread of life, than can, under existing circumstances, be supplied. We further mean to say, that the number of such places is multiplying faster than the number of clergymen, and consequently that there is an increasing difficulty in filling them. We are told, by those, who are likely to be well informed, that such is the case, and, moreover, that the number of new candidates for orders does not equal that of ordinations; so that the supply of new clergy is like to be rather smaller than larger.

One great cause, of this state of things, is, as we are well persuaded, the very fact, that there is not a demand equal to the supply in the commercial use of those words. We do not believe, that, in this country, men ever enter into the sacred ministry as a means of subsistence. A man who did would be little better than an idiot. The high prizes of the clerical profession, to use the language of the world, are the principal parochial cures in the cities, which are better paid than any but one or two bishoprics. These are, of course, given to the men of the largest amount of personal talent, and a liberal education is generally considered indispensable. Now these qualifications would insure their possessor a position in any of the other liberal professions, at least equal, in a pecuniary point of view, to any clerical position in the country. In the large cities, the second and even third rate members of the bar, and at least the second rate members of the medical faculty, have professional incomes equal to those of the best paid clergymen in the same cities. Yet there is no reason for supposing that the same qualities which have placed a man among the foremost of the clergy would not have placed him foremost among the lawyers and physicians.

In the second rate cities and large towns, the relative proportion which the incomes of the clergy bear to those of professional men is not very different to that which exists in the larger cities. But in the small villages, and in the absolute country, the condition of the clergy is still worse. A lawyer residing in a village draws his subsistence from several adjoining counties, and a physician from a considerable surrounding neighborhood. The clergyman derives his chiefly from the village itself. In the absolute country, there are no lawyers, and the condition of a physician is not very different from that of his professional brother who lives in a village. But both in the village and in the country, it is no longer possible to compare the condition of the clergyman with that of the professional man. His income is not greater than that of the skilled mechanic in a similar position. It must be borne in mind too, that in America, the profession of high prizes is commerce, and that the incomes of the most successful professional men, bear a very small proportion to the gains of the leading merchants; many of whom spend more than the largest clerical income in their houses every year, and yet go on accumulating wealth.

In this state of things, there is no temptation for any young man to enter the ministry as a means of subsistence, and we believe very few, if any, do. Far be it from us, to wish that the number should be increased. But even when a young man is disposed to take Holy Orders upon the best motives, it is not always possible for him to overlook the means of subsistence. He may have dependents, or he may see clearly that it will be expedient that he should marry. We know, as a fact, that of those who actually take orders, a very large proportion do find it expedient to marry, under circumstances in which it would be thought among laymen to involve a degree of imprudence approaching to madness. These, or other similar circumstances, may induce a young man to put aside the question of going into orders, and thus diminish the number of candidates for orders.

The mode in which our fathers thought it best to provide for the scarcity of clergy, which was felt in their day, was to open the door of the ministry to very young men. If we mistake not, no man can be ordained a deacon in England, under the age of twenty-three. Our canons permit such ordinations at twenty-one, and the practice has been to permit such young deacons to take charge of parishes. They are required to be able to read the Greek Testament, and to give an account of their faith in the Latin tongue, but they are not required to have any knowledge of life, or any training in ministerial duties. Such men cannot, we suppose, with any propriety be called unlearned deacons; but there seems little doubt that they might with great propriety be called unknowing deacons.

This demand of education necessarily diminishes the number of candidates for the ministry. Education, instruction in Latin and Greek, that is, up to a certain point, is more cheaply obtained in this country than in any other, but it is not within the reach of every one. There are very many excellent young men possessed of great natural intelligence, who have it not in their power to obtain the learning requisite to be admitted as candidates for orders with full qualifications. Some of these men have the capacity of becoming very useful ministers of the Church. Well, say those who take a view of the subject different from ours, suppose that it is so, let them be ordained under dispensations. We say the same thing. But there are some impediments in the way. The existing canons suppose that unless a man is twenty-six years old he is young enough to acquire the desired secular learning. He may be young enough in theory, but in practice we believe, that very few persons either do, or can, acquire it after twenty.

Then the fact that a man has attained that age without acquiring it, is generally evidence that he has not the means of paying for it. He is a poor man, who has arrived at that period of life at which it is inevitable that he must get his living by the sweat of his brow. He may have a strong inclination to come into the service of the Church, and he may have the capacity of great usefulness; but he cannot be received, he must go into the world. He becomes entangled with a family, and with business, and at twenty-six he is not in a condition to enter upon the duties of the holy office, which he perhaps still desires.

Those who are educated up to the point of learning which the existing canons require, have their own difficulties too. They belong to families in a class of society, which has, and desires to keep, a certain worldly position. Their parents are not always willing that they should encounter the poverty and hardships of the ministerial life. They have borne, it may be at some inconvenience, the expense of educating their son, and they look to him to recompense them by his rise in the world. Perhaps a widowed mother looks to him to secure her ease and comfort. When he is to choose his occupation in life, he is still a minor and under parental control; or if he have arrived at his majority, it may not be easy for him to pursue his studies without parental aid, which his parents may not be willing, or able, to give. Or it may, notwithstanding his legal majority, not be right for him to oppose the will of his parents. Under these circumstances, a profession is chosen, and when that choice is made, it is not easy to revoke it, and enter upon a new career.

But we will suppose that our instructed young man has none of these difficulties to encounter, or that he has overcome them. He is admitted a candidate for orders with full qualifications, and is sent to a seminary. To that which the reader prefers. He gets there the very best instruction in theology, at some of them, it is whispered, some practice in preaching, in others, certainly some experience in sermon writing. But when does he get any knowledge of the human heart, except that which he may dig out of his own. Where is his fitness to guide the wanderer, to settle the difficulties of the doubter, to console the penitent?

He goes to his parish. He there finds that, that which his parishioners expect of him, is to preach. He must write one sermon every week, perhaps two, and he must, as far as he can, without books, or assistance of any kind, continue his theological studies, or at least keep them up until the time comes for his ordination to the priesthood. He may not be an unlearned deacon; but we apprehend that his prospects of being a very learned priest are not good.

Now suppose, that this young gentleman were placed under the direction of an experienced parish priest for two or three years. Perhaps in a city he would have access to books, which in a country parish he could hardly hope for. Under the direction of this priest, emphatically his rector, he would not only pursue his ecclesiastical studies, to far more advantage, than in a country parish, but would, in performing the office of a deacon, be trained for the practical duties of a priest. A midshipman is not thought fit for his commission simply because he has passed through the naval academy; nor does the cadet from West Point, enter at once on the command of a company; howbeit, there is both at Annapolis and West Point, much more of practical training, than there can possibly be in a theological seminary. So a young physician attends clinical lectures, and seeks to commence practice as a subordinate in some hospital or other institution, in which he can have the advantage of the advice and direction of an experienced physician. A young lawyer is neither trusted by others, nor trusts himself, with the management of a cause of any importance. He learns to conduct causes by acting as junior counsel, and seeing how they are conducted by his leader. Just the equivalent, of the modes of training adopted in these professions, will be found in the placing of deacons under the direction of the experienced parish priest.

This leads to another phase of the subject. Every year seems to make it more and more evident, that the clerical, is the most laborious and wearing of all occupations. This is particularly true in cities. It may be, in part, owing to an increased feeling of the obligations of the office, or it may be owing to some unobserved change in the habits of society, or in the climate; but the fact is certain that the city clergy wear out faster than they used to do. Yet the duties of the large parishes are not performed; because the clergy have not the physical strength to perform them. The remedy for this, is to provide more clergy. But whence are they to be had? The numbers of the educated clergy are not increasing, or like to increase. The only remedy, as it seems to us, must be sought in the division of clerical labor.

To be continued.

From the New York Ecclesiologist.

The Choral Service of the Church.

Mr. Peck's Paper, continued.

The title to the Prayer-book speaks of the Psalter or Psalms of David, "pointed as they are to be *sung* or *said* in Churches," while soon follows "The order how the Psalter is appointed to be *read*." The Rubric after the third Collect speaks of the Litany being *read*, while the Rubric before the Litany itself directs it to be *sung* or *said*. The Rubric which orders the "Venite" to be *said* or *sung*, in the very next clause says that it is to be *read*. So the Athanasian Creed is similarly ordered by different Rubrics to be *sung* or *said* and *read*. In the Queen's advertisement of 1564, the direction is that "the Common-Prayer be *said* or *sung* decently," while the protestation of the minister himself in the same is, "I will *read* the Service appointed plainly, distinctly, and audibly." In the Book of 1552 it is ordered to *read* the Epistle and *say* the Gospel. In those of 1549 and 1622, *read* is applied to both. The Collects after the Anthem at Morning Prayer (introduced 1662) are to be *read*, all others to be *said*. A Rubric of the Marriage Service had, until the last revision, "Then shall be *said* a sermon."—In the Injunctions of 1559, No. 49, it is ordered, "that there be a modest and distinct *song* so used in *all parts* of the Common Prayers in the Church that the same may be as plainly understood as if it were *read without singing*."—While in No. 53 it is ordered, that "all ministers and readers of Public Prayers, &c., shall be charged to *read* leisurely, plainly and distinctly;" and in the Visitation Articles of the same year, it is asked "whether the Litany in English, with the Epistle and Gospel, which was by the Queen's proclamation willed to be *read* to the people, were put in use." In the Acts of Uniformity of 1548 and 1558 we find, "all Ministers in any Cathedral or Parish Church shall be bounden to *say* and *use* the Matins and Even Song, &c., and if any Minister that ought or should *sing* or *say*, refuse," &c. We shall remember too, that the Litany was published with plain chant notes under sanction of Henry VIII and Cranmer; and that the King's proclamation directs it, with its "prayers and suffrages," to be "*sung* and *said*;" that Cranmer suggested that the proposed new procession should be so noted, as that it may "be sung distinctly and devoutly—as be in the Matins and Even Song, Venite—and all the Psalms and Versicles," &c.; and that Merbecke's book has the plain chant notes to the Morning and Evening Prayer, &c., "as it is to be *sung* in Churches." So that the word *sing*, or else a musical notation, is applied to portions of the Service, as the Versicles and Prayers, which the Rubric itself directs to be *said*. And the almost universal use in Cathedrals to the present time, is in agreement with this. If we seek for light from the use of the corresponding Latin words *dico*, *lego*, *canto*, *cano*, we find precisely the same kind of application of them. For this we are of course compelled to examine the books of the unreformed ritual. In them we find *dico* continually employed to signify an enunciation more or less musical; and of this there can be no doubt, because, as are to the English Prayer Book of 1549 by Merbecke, and to the Litany of Cranmer, the *notes are appended*. Not only is it directed that "Sacerdos dicat 'Dominus Vobiscum'; dicat sequentem orationem; dicat cantus;" each of which is noted with musical notes; but also, "dicat 'Pater Noster,' &c.," which in the Salisbury Canon Missal is noted throughout. We find also "dicat cum nota;" "dicat sine nota," &c. *Lego* is also sometimes met with noted. So on the other hand both *canto* and *cano* are found used by Ecclesiastical writers for "*saying* or *singing*" without music. In the words of Cardinal Bona "*Cantare* missam priscorum phrasi illi dicebantur, qui sine cantu et privatim celebrabant." And so again Mabillon, after quoting a particular canon, adds, "verbum *canendo* interpretor de privata recitatione, nec aliam interpretationem sequentia patiuntur." In the Salisbury Missal (ed. 1534) will will be also found *canto* and *dico* in the same paragraph concerning the same performances, with reference not only to Graduals and Tracts, but also to Psalms, Litany and Creed. And in the Consuetudinarium *cano* and *dico* are similarly applied convertibly in the same sentence. We find also in the former, "cantetur Evangelium," and "cantent Lectionem," (Isaiah ix.) St. Augustine also speaks of a Psalm "cantari a Lectore." It follows therefore, that no such definite and distinctive meaning as that which we now commonly assign to each of the words could have been in the minds of, and intended by, those who adopted them into the English formularies. The solution of all difficulty on this point will be found in the fact, that previously to, and at the time of the Reformation, there was an established mode of performing *each* particular part of the Service; and that the musical notation adopted by Cranmer and Merbecke was adapted and reformed from them. There was one kind of plain song for reading or reciting Prayers, which was upon one sustained tone throughout; another for reading Scripture, which was similarly upon one tone, but with inflections, or "accents" corresponding to the grammatical stops; a third kind, for such parts of the offices as were chanted antiphonally; another, for Anthems, &c.; and lastly, one for Metrical Hymns. The inference, then, to be drawn from the diverse applications of the word *dico* is, that it was used in the Latin service as a general term applied indifferently to denote the performance of any whatever portion of the Service, according to the accustomed method which belonged to it. And similarly, the corresponding word *say* was adopted in the English as a general term, applied to denote the performance of any particular portion of the service, according to that accustomed, but *reformed* method which was arranged to belong to it; and this without any reference to whether distinctively that mode of performance might not with propriety be denominated, saying, or reading, or reciting, or chanting, or singing. So the Rubric—"The Order for Morning and Evening Prayer daily to be *said and used* throughout the year"—is the general Rubric under which are many directions for particular portions of the Service to be "*sung or said*"—as under *dico* we find the particular expressions *dicere cum nota*, dicere sine nota, &c.

The words *say* and *sing*, then, were not necessarily nor commonly, if at all, used in these formularies as absolutely opposed to each other. I conclude, therefore, that the word *sing* may be applied without necessarily signifying any elaborate degree of singing; and on the other hand, that there is nothing in the use of the word *say* to prohibit the continued use of the plain chant arranged by Cranmer and Merbecke, the "modest and distinct song" as intelligible as reading without singing, ordered by Queen Elizabeth to be "used in all parts of the Common Prayer in the Church," and in fact, used with some degree of corruption in the Cathedrals of England to the present time. I believe the truth to be, that the expression "*say or sing*" was used as a kind of open expression, (in which an opposition has been since created,) not meant to *define* distinctly any one or two particular modes, or to apply peculiarly to large or to small choirs, or to churches in which there are no choirs, but simply to indicate that the particular portion of the Service was to be used, or done, or performed, after the established or accustomed, but reformed manner.

"But," says our objector, "there is not the slightest presumption that the American Convention put upon the words *say* and *sing* the sense which the custom of the English Church allows." Since the English Church translated the words *dico*, *lego*, *canto*, *cano*, of the unreformed ritual into their formularies, giving to them precisely the same meaning which had always been attached to them in the Church, the inference is certainly a fair one that our American Church, in adopting the same words from the English Book, intended them to be used in the manner in which the English Church then did, and still continues to use them. Besides this, it is well known that Bishops White and Seabury both considered the compilation of the American Prayer-book as merely a revision of the English book. On the subject of chanting the Psalter, Bishop Seabury has given us his views most unmistakeably; for he himself in the year 1795 published in New London the "Psalter Pointed for chanting." The burden of proof now lies on the objector to show the truth of his assertion, that "there is not the slightest presumption that the American Church, in framing her Liturgy, put upon the words *say* and *sing* the sense which the custom of the English Church allows." Before leaving the subject of the chanting of the Psalter, let me add one further argument in its favor, which I will submit in the words of a quaint but learned writer of the 16th century: "I am of opinion that few of our adversaries can answer this reason, which seemeth to me a general rule, and infallible demonstration for the allowing, as well of the cunning and exquisite art of singing, as of the use of organs and dumb instruments. The Psalms may be used in the Church as the Author of them appointed: But the Holy Ghost, the Author of the Psalms, appointed and commanded them by the Prophet David to be song, and to be song most cunningly, and to be song with divers artificial instruments of musick, and to bee song with sundry, severall, and most excellent notes and tunes: Therefore, in our English Church, the Psalmes may be song and song most cunningly, and with divers artificiall instruments of musick, and song with sundry, severall, and most excellent notes. For proof that the Holy Ghost would have them song, hee calleth diverse Psalmes by the name of the Hebrew word Shir, which is a song, and such a song as ought of necessity to be song: as Psalme 7 and 120. That he would have them song most cunningly, hee directed many Psalmes especially, and by name Lamnazzeath, that is, to the skilful chanter, or to him that excelleth in musick, as Psalme 4, &c. That he would have them song with diverse artificiall instruments of musick, gittith and neginoth, and diverse other kinds of musicall instruments are expressed in the titles of certain Psalmes, as Psalm 6 and 8. That he would have them song with sundry, severall, and most excellent notes and varietie of tunes in diverse parts and places of sundry Psalmes, it is to be seen by the word *Sela* set downe in sundry places, as Psalm 77, &c., which Hebrewe word properly signifieth, now change your voice and that cunningly, now lift up your voice and that with another excellent tune, that the people may be more attentive; and the word *Sela* is never written, but where the matter of the Psalme is most notable." —(Praise of Musicke, Oxford, 1586.)

The chanting of the Psalter, Canticles, and the Hymns *Te Deum* and *Benedictus*, is all, I believe, with but one or two exceptions, that has as yet been introduced into the service of our American branch of the Church which can be called a part of the Cathedral Service. The chanting of the Prayers, Responses, Litany and Creeds remains still a thing unknown to the greater portion of our people.

To be continued.

From the English Churchman.

A Second Letter to Lord John Russell, M. P., on the present persecution of a certain portion of the English Church; in which some debates in the last Parliament are considered. By W. J. E. Bennett, M. A., Vicar of Frome. London, Cleaver, pp. 84.

We have no intention of discussing the contents of this pamphlet, as, in order to do so fully, we must re-open matters which, as we have distinctly stated, more than once, we desire to consider as closed, viz., the St. Barnabas agitation. It will be sufficient to indicate the main topics of this pamphlet. Mr. Bennett adverts to Lord John's celebrated "Durham letter," and draws his Lordship's special attention to the fact that after all the agitation about St. Barnabas and the Papal Aggression, matters remain in 1852 as they were in 1850—and he asserts that the "customs and ceremonies" of the parish of St. Paul's and St. Barnabas, which his Lordship was pleased to call "the mummeries of superstition" have, "every one of them, remained identically the same"—a statement which we must confess somewhat surprises us, for although we have not attended either Church for several months, we had an impression that everything which Mr. Bennett was required to give up as a condition of remaining at his post, was relinquished by his successor. Mr. Bennett next goes into a review of Mr. Horsman's Parliamentary attack upon him, and shows its irregularity and injustice, as well as its false statements. He dwells at considerable length upon the charge of attending Roman Catholic places of worship, and cites the examples of Canon Townsend, D. D., the Rev. M. Hobart Seymour, the Rev. James Meyrick, (author of *the Practical Working of the Church in Spain*,) and quotes also from *Letters from Italy and Vienna*. He concludes by expressing his willingness, and earnest desire, to have all that he has said or done brought before Convocation. In an appendix, Mr. Bennett gives our "tabular statement, slightly amended," of the chronological history of the discussions, &c., connected with his presentation to the Vicarage of Frome; also Cases submitted to, and Opinions given by various Civilians of Doctor's Commons. The whole pamphlet is clear, vigorous, and dignified, and is well worth reading.

Since writing the above, the following letter has been published by the Senior Curate of St. Barnabas, which confirms the impression we have expressed on the subject:

To the Rev. W. J. E. Bennett, Vicar of Frome:

My dear Mr. Bennett, I am much obliged to you for a copy of your "Second Letter to Lord John Russell." I am sure you would be sorry that anything you should say about the present state of St. Barnabas were less than accurate; I will therefore make no apology for drawing your attention to a statement in your "Letter" which (unconsciously, of course) has been made somewhat stronger than the facts of the case will warrant.

"It *is* remarkable" you say, p. 5, "that when, by the simultaneous co-operation of all who had spiritual authority, such as the Bishop of London, all who had temporal authority, such as your lorship, and all who had no authority, such as the editor of the *Times* and the mob of London, it was my lot to be driven out of the parish of St. Paul's and St. Barnabas', as an ecclesiastical delinquent, still that parish would remain in religious matters much the same as it ever did. It is remarkable, my lord, and I do entreat of you to notice it, that the customs and ceremonies of that parish which your lordship was pleased to call 'the mummeries of superstition' have, every one of them, remained identically the same." And again in p. 6: "My lord, I challenge you—I challenge the Bishop of London—to point out any particular of rubrical order, or ceremonial, or doctrine, or practice in which there is any material difference between the Churches as they are now administered in my own incumbency."

The positive circumstances out of which your resignation of St. Paul's and Barnabas' directly issued were not bound up either with Lord John Russell's private views or with the religious opinions of "the public." I confess freely that from both such instruments of attack, you, and we, and all who are striving to do the Church's work in the Church's way, must be content to suffer alike. *So far*, therefore, we may be considered as occupying ground "identically the same."

But it was your lot to be "driven out of the parish of St. Paul's and St. Barnabas'," because your conscience would not suffer you to let go *certain fixed and specific practices*, at the Bishop's command. The Bishop distinctly stated that could he have "restrained" you from those "*practices*," no "sufficient *casus* would have arisen for your leaving the ministry, to which you had hitherto been so zealously devoted."

It is of much consequence to the Church, to the Bishop, and perhaps, most of all, to *us*, that this should be made clear—that the *specific ground* of withdrawal from your former sphere of duty was *not* any *principles* which we hold in common with you, and upon which we act *now*, and (God helping us) will continue to act to the end; but "*certain practices*," which we probably *never had* in common, which certainly we *do* not have in common now, and which I (for one, at least) should not regard in themselves as *necessary* or *indispensable* exponents of the teaching and worship of the Church.

The charges against you were always distinct and always the same, whether we gather them from the Bishop's remonstrances, from Mr. Spencer's scruples, or from your own defences. They were—1. That you stood in the middle or front of the altar from the *beginning* of the Holy Communion Office; and especially, that the Rubric was not complied with which says that the bread is to be broken "before the people." 2. That the Clergy who assisted you were placed one on either side of the celebrant, at the steps of the altar. 3. That the Holy Elements were administered *not* into the hands of the Communicants. 4. That you made an invocation of the Blessed Trinity at the commencement of your sermon. 5. That you used the sign of the cross at the commencement or ending of all important services.

The whole question of propriety and authority in those matters is distinct. I recall them simply as *facts*. And I am sure you will think it no more than right that all parties should be informed of this *other fact*—that in *no one of those specified usages* which the Bishop called upon you to yield is *your* practice and *ours* "identically the same."

1. We do not stand in the middle of the altar from the *beginning* of the Communion Service. We stand there only, as the Rubric directs, from the Prayer of Consecration; and we do break the bread "before the people." 2. The Clergy who assist do *not* kneel right and left of the celebrant, but at the sedilia, one coming forward to say the Exhortation, invitation, and confession at the south side. 3. The Holy Elements *are* delivered into the hands of the people as, indeed, they were for the most part in your own time. There may be some few instances, even now, where the Clergy find it difficult to *get* the people to take the Cup into their hands. 4. There is no Invocation of the Blessed Trinity, but a Collect, before the Sermon. 5. There is no use whatever by the Clergy of the sign of the Cross, except in the office of Public Baptism of Infants.

I believe, with you, that the *difference* between us was *really* immaterial, because I believe the *points* of difference to be immaterial. Much more, I believe that our labors will never "satisfy the public" any more than yours. But the simple fact now to be established is this—whether we have or have not followed certain modifications of your practice which *yourself declined* to follow; whether, in a word, had *you taken* the course which *we have taken*, you might not have been carrying out *now*, in this place, the noble work which you had commenced? I believe you might.

You felt that you could not make any change, and you departed. We had no such difficulty, and a change *was* made. We are not, therefore, "identically the same."

There are other points of difference. Such changes, for instance, as the black gown in the the prayers said outside the chancel, the Litany "faldstool" laid aside, obeisance to the altar on quitting the chancel gates disused—changes which no one (so far as I know) demanded in *your* day of trouble, and the necessity of which, in *ours*, it would be difficult to defend. But, anyhow, "the Church of St. Barnabas is *not* administered as it was administered in your own incumbency."

Thank God, "the *principles* on which St. Paul's Church was conducted, and St. Barnabas' was planned and built," *have* endured. They are sinking deeper and deeper, they are bringing forth more and more abiding fruit. This may well be your consolation and comfort, as it is our joy and rejoicing. You have been privileged by God to do a great work for His Church in this place. But that those "certain practices" which drove you away were *not* bound up in the "*endurance*" of such principles, that very "endurance" is sufficient proof. Thank God for it. The "practices," which were, at best, but on the surface, *might* be discontinued. They *were* discontinued. The *principles*, which were mighty, settled down deep, and filled men's hearts. They have endured.

I have not spoken of St. Paul's. Mr. Liddell is absent, which obliges me to speak for St. Barnabas'. I am conversant with the one, but not with the other; yet I may venture also to add for St. Paul's, as a mere *matter of fact*, that whatever it may have been in 1850, it is certainly not "identically the same" in 1852.

Believe me to be, my dear Mr. Bennett, your faithful brother in Christ,

JAMES SKINNER,
Senior Curate of St. Barnabas', Pimlico.

From the London Guardian.

Pews.

Our oratorical Prime Minister was quite right when he gave vent at the Mansion House to the just, if not very original remark, that the English are wont to carry on their affairs by way of compromise. And in matters of political expediency, where the abstract right is, if not obscure, at least not generally agreed upon, there seems no better way of conducting the government of large and powerful bodies, whose opinions certainly differ, and whose interests do not certainly coincide. It is a mischievous mistake, however, to apply the principle of compromise to higher and more sacred matters, where truth and falsehood are involved, and where compromise means only concession to error and sacrifice of what is right. Such a matter is the permitting of any interference with the perfect freedom of God's house, and setting up any distinctions in the worship of the sanctuary. In this the principle is clear, and the time has arrived for plainly proclaiming it. Enough harm has already been done to the Church of England by her law and practice in respect of pews; and though in the introduction of a better system great tenderness and caution will have to be used, the object to be aimed at is broad and simple, we must be content with nothing less than that the whole portion of every christian church which is devoted to the congregation should be entirely free to every member of it. Common sense will point out certain rules by which in practice this principle will have to be modified, but they will leave the principle itself in substance untouched, and tend only to its more general and convenient application.

Few persons would believe how great a practical hindrance the pew system is to the advance of the Church amongst the masses in our towns. Much of what is said and written on the subject is often cast aside as if it was advanced by visionary and enthusiastic people only, wedded to their theory, unacquainted with the facts of the case, and exaggerating their statements to give color to their arguments. No doubt all persons who feel and speak strongly upon any subject, run some danger of over-statement. But the testimony on this subject of the most practical and sagacious men is singularly uniform, and is strong in proportion to their knowledge of the poor and the earnestness which they bring to bear upon the difficulties of their situation. In great towns at least, it is said by those best qualified to speak, that one of the chief hindrances to their work is the impossibility of getting the poor to feel at home in church, and regarding it and its services as something real and living, the centre of their devotions, the comfort of their lives. They look on a church for the most part as a stiff, cold, and dreary place, which they do not like to enter, and with which they feel they have little to do. They cannot walk freely into it and kneel down where they choose, it is no home for them, it does not invite them, perhaps it will not receive them when they come. Even with the high principled there is a reluctance felt which their principles enable them to overcome; but with the vast majority that are not so the state of our churches act as a barrier against their use, and as an argument which the parish priest finds it difficult to encounter.

Indeed the active clergyman meets this difficulty continually, and how can he answer it? Can he honestly say that our churches are attractive, or that the repugnance of the poor is fanciful or unfounded? Is not every man even of the higher ranks conscious of a discomfort and difficulty when he walks into an appropriated church and knows not where to sit; or if he does sit, has he no uneasy feeling that he may be turned out presently by some one who tells him he is an intruder, and interfering with another's right to worship God in that particular spot in church? Is it not obvious to common sense that such feelings will act with peculiar force on a class peculiarly sensitive on such matters, will interfere with the free use of the church by the clergyman, even during the week, and will utterly prevent the growth of that home feeling with which a man's church ought to be regarded, but which is, at least in England, almost entirely unknown. We do not now insist upon the hateful and unscriptural distinction of ranks which is sanctioned, the pride and selfishness which is engendered, the general banishment of the poor, and bartering of religion for money which is the consequence of the system. These things are true, and will in time be generally acknowledged; but we place the question on grounds of policy and fact, and say that pews are costing the Church of England the hearts of thousands of English poor, and that it is to the last degree unwise to allow them to do so.—What can be at once more foolish and unfair than to alienate the poor and then rail at them for the consequences of their own acts, to tie the hands of the clergy, and complain that they do not do their duty, to compel them to be chaplains of a class, instead of priests of a whole people. Reasons of policy and reasons of principle are here entirely at one. It is as sinful to put the stumbling block of exclusiveness between the poor and their Church, as it is foolish to lessen the number of the Church's adherents and defenders, and increase the number of her enemies. That pews do both, is a fact that those who know best about it tell us cannot possibly be questioned.

Now as it is the vicious principle of appropriation and distinction which has done the mischief, so it is to the contrary principle that we must look for the cure. It is not a matter, as we said before, admitting of a compromise. It is something as matter of architectural beauty and congregational arrangement that all seats should look alike instead of their being offensive differences of outward appearance; that pews should be low instead of high, open instead of closed, straight instead of square, and so constructed as to promote devotion instead of hindering it. These things are important, and happily they are now much more generally attended to; but they are not matters of principle, nor do they go to the root of the evil. A pew may be as much appropriated as ever, though its back be low and its sides open; and a poor man may feel himself just as little at ease as before in a church where every pew is uniform and faces eastwards, and is carved after the best models of ancient seating. It is the appropriation of God's houses, which has cost us so dear in the alienation of the people of our towns; it is the perfect freedom of God's houses which is needed as one great practical means towards the recovery of their hearts, and their restoration to the number of the Church's faithful children.

We do not overlook the serious difficulties which surround any application of the principle we are recommending. We do not even pretend to say that it can be at once acted upon without certain limitations and conditions, and so far we must admit of compromise. Here and there, however, churches already exist in which every seat is free, and ranks mingle without hesitation and difficulty in the worship of their common God. This is enough to show what can be done in particular cases; it does not of course follow that the same could be done in all. Any one in London may see in St. Mary Magdalen's, in Munster-square, an orderly and reverent congregation worshipping constantly in a church entirely free. Mr. Stuart, the munificent founder, of the church is known to have the strongest feeling upon the subject, and it is to his excellent sermon and appendix upon *The Pew System* that we are indebted for much of what we have been urging on our readers. Perhaps he makes too little account of the many impediments to a complete acceptance of the system of which his church is an example. We shall endeavor hereafter to point out some of the most important of these, and to suggest certain practical conditions, under which the complete freedom of our churches might no longer be a vision. It is a vision which, by all lawful means, all true churchmen should strive to realise as they value the life and efficiency of the body to which they belong.

Communications.

For the Churchman.

THE CHRISTIAN LIFE, a Manual of Sacred Verse; by the Rev. R. Montgomery, M.A.; London, F. & J. Rivington. 1850.

This little volume of Sacred Poetry, the third edition of which is now before the English public, shows forth the author's mind perhaps more than any one of his previous productions. A hasty perusal of a book of this nature—such a perusal as we have been obliged to give it—will not enable the reader to form a just appreciation of its merits, unless it be borne in mind that the author never intended that his poems should be read continuously as a whole. Poems such as this Manual contains are evidently written to be read at various times and under various circumstances—now this one, and now that, according as the mind is attuned to the spirit it breathes. The voice of joy is displeasing to the mourner's ear, nor can the glad heart delight in the plaintive notes of sorrow. There is a time for each; and as the poet's heart has chanced to be acted upon by the varied feelings to which we all are subject, his poems have received their appropriate expression and tone adapted to the varying affections. The Christian life is still the life natural, albeit spiritualized, ennobled, sanctified. The *human* nature of our Lord, lives yet in the members of His Church; God still draws us to Himself "with the cords of a man"; the poet therefore deals with the affections as they are—he seeks not to annihilate natural feeling in seeking for the spiritual, but around our human sympathies he would cast the halo of religion. And in this as he follows the mode of God's own dealings with us as revealed in His Word, so does he follow the system of our holy Church in her Book of Prayer, which always speaks the same.

The subjects which these poems embrace are as numerous as the name under which they are presented to us would imply. But next to his main aim of speaking to the best affections of the heart and elevating them to the measure and stature of Christ, the author's design is to combat the spirit of the age—that spirit of self-reliance and losing sight of God, of worshipping Reason and Science (falsely so-called) and departing from the simplicity of faith, of deserting the old paths and seeking some new thing, of subverting time-honored institutions and preparing the way for misrule and anarchy, of rejecting all control and indulging wilful and wayward licentiousness under the guise of liberty and liberality—which has been so long levying, and is now collecting, its forces throughout the civilized world, to bring in the days of Anti-Christ and wage the war of Infidelity. In opposition to this self-seeking, self-confident spirit, our Christian poet would teach,

"Our science is believing prayer,
And flesh is weak, when faith is strong."
(Page 3.)

And thus again,

"Mere knowledge makes us keen and cold,
And cunning dwarfs the mind,
As more and more the heart grows old
With feelings base and blind;
Our light is clearer, but our love is less,
And few the bosoms that our own can bless!

Spirit of Grace! we learn from Thee
This noble truth at length,
That wisdom is simplicity,
Simplicity is strength;
A child-man, could the world a model find,
Would be the perfect type of human kind."
(Page 17.)

How opposed is this to that presumption which sees in the triumph of man's intellect the influence which shall regenerate the world, and to that blasphemous boldness which prophesies, from what has been achieved, a point to be attained by man's unassisted powers scarce short (if at all) of omnipotence, and even dares to whisper to mortality, "Ye shall not surely die"!

"'Ye shall not surely die'!
Men listen to the lie
That so enchains them to the serpent's doom,
For passion, pride, and will
To God act treason still,
Nor heed what thunders roll beyond the tomb."
(Page 48.)

To free the world from the baneful influence of this lie, which Satan yet distils into the ears of too willing listeners, what is there but the Spirit of Grace which comes to us through the ministrations of the Gospel of Jesus? The poet finds in Him "the Grand Refuge" from this as from all the doubts and difficulties and dangers of the world, and thus pours forth the knowledge of "so great salvation":

"Pardon, peace, and purity,
Gifts without and grace within,
Love and light that set us free
From the curse and chain of sin—
These Emmanuel! Thou canst give,
While upon Thy word we live.

Not a want Thou canst not fill;
Not a fear Thou wilt not tame;
If indeed repentance will
Rest upon Thy glorious name,
High o'er every guilt and grave
Shall Redemption's banner wave.

Lord! then whither shall we go
Save to Thee our Refuge sure?
Balm to each bereaving wo,
Who alone the heart canst cure,
Turning sickness into health,
And, to want, becoming wealth.

Well of Comfort! Vital Spring!
Other source we dare not seek,
Broken cisterns only bring
Mocking draughts that make us weak:
If our souls would slake their thirst,
They must die, or seek Thee first!"
(Page 24.)

Such is the spirit which Mr. Montgomery has everywhere infused into his poems; they speak consistently of Christ as the foundation and source, they "speak of Christ and the Church" as the Ark and Refuge of sinners, of the Church and the Sacraments as the presence and voice of Christ among us, and the way in which He now joins Himself with every believer, and by which He pours into our hearts our due portion of those graces whose "fresh springs" are all in our Zion.

"And dost thou seek where stands the Ark,
That, when wild tempests stern and dark
Engulf and wreck each human bark,
May waft thee safely on?
Behold it in the Church of grace
Prepared for each believing race,
Who there may find with contrite face
The shelter Jesu won."
(Page 105.)

In the Sacraments he recognizes the voice of their Divine Institutor, our Emmanuel, speaking to us:

"Yes, Thou art 'with us' in Thy word;
Thy voice in sacraments is heard,
And prayer and praise reveal
How through the soul Thy blessings glide,
As o'er the heart's most gloomy tide
Thy radiant comforts steal."
(Page 120.)

The eye of Faith sees in the sacrament wherein we "put on Christ," God's lost image restored through the Holy Spirit:

"Unheard, unseen, unscann'd, unknown,
This wonder-work is all Thine own:
The power is felt, 'tis born of Thee,
Yet who, dread Spirit! grace can see?"
(Page 106.)

But faith seeks not *how* this image is restored:

"*How* water, word and grace combine
To work creative spells divine
In vain let reason ask;
Children are awful mysteries
Within whose depths no spirit sees
But His,—who owns the task
Of overcoming, through celestial birth,
That born corruption which is bred from Earth."
(Page 415.)

Faith sees this mercy shining even through the darkness of the primal curse, and is thankful:

"The curse of sin's avenging God
Hath seared the blasted earth,
And glooms of His judicial rod
Hang o'er us from our birth:
Yet with the curse compassion weaved
A mystery of love,
And angels o'er the past who grieved,
Sang wonder-hymns above,

To see while Godhead in His wrath
The gates of Eden closed,
Calm o'er the exiled sinners path
A ray of Christ reposed!
Light in our darkness yet remains,
Flowers bloom among our weeds;
And grace unbinds the loathed chains
With which tried nature bleeds."
(Page 60.)

Faith sees too in the other sacrament, whereby "we dwell in Christ and Christ in us," the spiritual and true presence of our Lord:

"Faith is the eye by which believers view
Christ in the tokens of His presence true."
(Page 463.)

On no other subject is the author more full than that before which, while our reason crouches and quails, our love expands, and hope lifts itself sublime in heavenly aspirations,—"the *sympathies* of Christ," sympathies which now live within His holy breast, which move Him to continual intercession for us, which open for us daily streams of living graces. He that wept at the grave of Lazarus, that shed tears of pity over Jerusalem, is yet "touched with a feeling of our infirmities;" there is deep, immeasurable consolation in the thought.

"Yes, sympathies intense and deep,
Surpassing all our souls contain,
Still through His breast in Glory sweep,
And shall for ever glow and reign.

A sinless Lord, yet touched in heart
With all which blighted moments bear,
In heaven, O Priest divine! Thou art,
A Man-God with our feelings, there!

Then lay thy burden on the Lord,
Child of dejection! pale and lone;
Thou canst not sigh by Him unheard,
Whose heart throbs *human* on His throne!"
(Page 212.)

Never is Mr. Montgomery more pleasing than when he writes about children; as scarce any one but a father could write, he tells of their "pure-eyed innocence" "fresh from the hands of God," and speculates on the smiles which play around their faces:

"And none can tell, but hov'ring babes above
To babes on earth may whisper tones of love,
Melodious fragments of cherubic song
On glory's breeze for ever borne along."
(Page 353.)

With all a father's love he sorrows, bereaved of his first-born, but it is a Christian sorrow, not as those "who have no hope," but mingled with exultation as one who has pondered deeply on the glorious destiny of the redeemed, on the wondrous and immediate change and expansion of faculties that will accompany, in the case even of the youngest, the entrance to a state in which the soul shall be untrammelled by an unglorified body:

"A watch-tick would have been to thee
The height of human mystery;
A tone, a sunbeam, or a flower
Have all surpass'd thy mental power,
And rapt thee in amazement deep;
But *now*, beyond what saints believe
Thy faculties in heaven receive,
And neither sin, nor weep!
Yes, in a moment, vast the change
That must around thy spirit's range
Have circled its divine excess
Of all which can the glorious bless!
While o'er thy manumitted soul,
Transcending all the Church hath known
Since Christ ascended to His throne,—
Voices and visions grandly stole."
(Page 78.)

Unlike those who live by sense alone the Christian poet, like the servant of the prophet in Dathan, is conscious of angelic agencies around him; with the Jews of old he is permitted by the language of Holy Scripture to believe that the whole order of nature is presided over by ministering angels, and that special protectors are appointed for those "who shall be heirs of salvation." He sees them in the sunbeam and the breeze, and in the fall of dew their handwork, and proceeds thus in a fine play of imagination:

"The motion of mysterious storms
That glance and play with hectic gleam,
May be the flutter of their forms,
The glory which their garments beam,
When, summon'd by their vast control,
The fiery tempests flash and roll."
(Page 178.)

Under the ennobling of his holy faith, the Christian poet reads in all nature higher lessons than worldly philosophy can devise, and cheering hopes of which such a philosophy must be wholly void. The rainbow thus becomes indeed an "Arch of triumph wove through Nature's tears," and has its natural beauty heightened in the contemplation, while it stands the mark of a covenant of mercy:

"'Tis Faith alone thy full enchantment feels,
Mild grace and glory of the firmament!
When o'er the heart remember'd judgment steals,
And grateful love with tender awe is blent."
(Page 115.)

Mr. Montgomery, in addition to the spirit of poesy, has also (if we mistake not) that of song, or a love for, and perception of the power of music, as "the painting and poetry of sound."

"And thou deep charm of sevenfold grace,
Sweet music! thou art more than sound;
For melodies from God's bright place
Within thy blissful spell abound,—
Like broken echoes, that have thus o'erran
Angelic lyres, and trembled down to man."
(Page 102.)

And as he would trace the source of music to the lyres which ring through the vaults of heaven, and spread their widening circles of sound to earth, so would he again collect and treasure high above the starry firmament the dying strains of earthly minstrelsy:

"And oft methinks the tones that die
And soundless grow to mortal ear,
May re-ascend their mystic sky
From whence they sank to our low sphere,
Like that bright choir who soar'd from Judah's plain,
To chant in heaven what earth ne'er heard again."
(Page 147.)

With this we must reluctantly conclude our quotations from "The Christian Life," in the hope that the extracts we have made may lead to a desire to possess it. The doctrinal views of Mr. Montgomery are sufficiently well known from his previous works, but willingly do we, from the internal evidence of these poems, yield our consent to the hope and belief that he modestly expresses in his dedicatory Epistle, "that they contain nothing but what is consistent with the pure Word of God, and the Catholic teaching of the Church of England." The little series of pieces on the occasional services of the Church, and styled collectively "My Prayer Book," shows their reverend author to be a true lover of his Church as the symbol of Christ's Presence in the world. The "Christian Life" is a volume suited to the times; earnestly do we recommend it to our readers as evidently the offspring of a heart deeply imbued with the practical influences of the great truths it sets forth. It should find a place among the devotional books of every churchman in our land, and would form a very acceptable present for the young. God grant that the "Christian Life" may be so wrought into, and so worked out in us all, that, to use the closing words of one of the choicest of these little poems,

"In the cool evening of life's calm decay,
Soft o'er the soul may lulling whispers fall,
And Wisdom teach our filial hearts to pray—
Father in Heaven! for home prepare us all.'"
(Page 58.)

To the Editor of the Churchman:

Dear sir, As the history of the *Parishes*, as well as the *Counties*, of Maryland, is beginning to wake up some attention; and as the following paper is not published in Hawks', nor (so far as I am informed) in any general History; I beg leave to send you a copy. It is taken (*verbatim*) from "AITKEN'S GENERAL AMERICAN REGISTER," for the year 1773; and printed at Philadelphia, by Joseph Crukshank.

"A LIST
of
THE PARISHES and THE INCUMBENTS.

IN BALTIMORE COUNTY. St. *George's*, William Edmondson; St. *John's*, Hugh Deans; St. *Thomas'* and St. *Paul's*, Thomas Chase.

IN ANN ARUNDEL COUNTY. *Queen Caroline*, James M'Gill: St. *Margaret, Westminster*, Robert Renny; *St. Anne's*, John Montgomery; *All-Hollows* (*All-Hallows?*) David Love; *St. James'*, Walter McGowen.

IN CALVERT COUNTY. *All-Saints*, Thomas Clagett; *Christ-Church*, Francis Lauder.

IN ST. MARY'S COUNTY. *King and Queen's*, ; *All-Faiths*, (*All-Faith?*) ; St. *Andrew's*, ; *William and Mary*, Moses Jabbs.

IN CLARLES COUNTY. *Durham*, ; *William and Mary*, ; *Port Tobacco*, Thomas Thornton; *Trinity*,

IN PRINCE GEORGE'S COUNTY. *Queen Anne's*, Jonathan Boucher; St. *Paul's*, ; *King George's*, Henry Addison.

IN FREDERICK COUNTY. *Prince George's*, Alexander Williamson; *All Saints*, Bennett Allen.

IN KENT COUNTY. St. *Paul's*, Robert Read; *Chester*, Philip Hughes; *Shrewsbury*, George Forrister.

IN CECIL COUNTY. St. *Mary Anne*, John Hamilton; St. *Stephen's*, ; St. *Augustine's*,

IN QUEEN ANNE'S COUNTY. *Christ-Church*, Mathias Harris; St. *John's*, Thomas Alkin; St. *Paul's*, Hugh Neal; St. *Luke's*, Samuel Keene.

IN TALBOT COUNTY. St. *Peter's*, John Barclay; St. *Michael's*, John Gordon.

IN DORCHESTER COUNTY. *Dorchester*, Neil Mc' Callum; *Great Choptank*, Daniel Menadier; *St. Mary White Chapel*,

IN SOMERSET COUNTY. *Somerset*, Hamilton Bell; *Stepney*, John Scott; *Coventry*, Samuel Sloane.

IN WORCESTER COUNTY. *All-Hollows* (*All-Hallows?*) John Ross; *Worcester*, John Patterson."

Here is a document full of interesting matter for the thoughtful, rich in suggestions to the student of parochial history, and dated upon the eve of the most eventful period, in the history of the Protestant Episcopal Church of Maryland. Here also is a key to the residences, or parishes of the respective clergymen, at this interesting period; and here are some of the most honored names connected with the History of the Church. Here is the name of *Chase*, the Venerable Rector of St. Paul's, the author of a Grammar still extant, and the father of one of the most eminent patriots of the American Revolution. And here is the name of *Boucher*, the accomplished gentleman, scholar, and author, whose sacrifice for *opinion's sake* proved the manliness of his nature, and whose sincerity (despite his *Toryism*) elicited the warm esteem of Washington himself. Here is the name of *Claggett*, a name distinguished in the annals of the English, and of the American Church, represented by one, who bore the *baptismal* name (which has been handed down through *ten* generations), and who still held a Parish in the County, which contains the original seat of this old Church family of Maryland. And here also is the name of *Keene*, of the man, who (Hawks informs us) saved the Church at the perilous moment, when the attempt was made to degrade, if not to destroy her, by a movement, in the Legislature of Maryland, to appoint "*Ordainers to the Ministry!*" It is also worthy of remark, in how many particulars, this interesting document confirms the accuracy of the late Report, or the Journal of the Maryland Convention, the credit of which, is mainly, if not altogether, due to the Rev. Ethan Allen. For although this paper adopts, in some cases, the popular Titles of the Parishes, and has not the authority of a Record, yet it has great weight, from the fact, that it is a *cotemporary* document, evidently prepared with great care. The only *discrepancy*, in point of *chronology* (but a slight one), which I detect, upon a hasty examination, relates to St. James's.

Very respectfully yours, &c.,
GEO. L. L. DAVIS.

Baltimore, Sept. 22, 1852.

N. B. Please correct two errata following, in my note of the 4th instant. Publish "*Organizations*" for "*Boundaries*," also "1744" for "1774."

For the Churchman.

The Trial of Bishop Doane.

MR. EDITOR:

As the eyes of the Church are now directed to the Trial in progress at Burlington, I hope I may be excused for asking a question concerning it, viz: whether this trial is being conducted according to "*the course of proceeding*" required by Canon III, of 1844? that being the only canon set forth by the General Convention for the trial of a Bishop.

Upon examining the Canons of the General Convention, I find a large number, where a certain "*course of proceeding*" is appointed to be followed, a few of which I shall here mention:

Canon III of 1832. *Of the certificates to be produced on the part of the Bishop-elect.*

Canon XV of 1832. *Of the testimonials to be produced on the part of those who are to be ordained.*

Canon XXX of 1832. *Of the Election and Institution of Ministers into parishes or Churches.*

Canon XXXIV of 1832. *Of differences between Ministers and their congregations.*

Canon VII of 1838. *Concerning Candidates for Orders in this Church, who have been Ministers, &c. among other religious denominations.*

Canon VIII of 1838. *Of the organizing of new Dioceses formed out of existing Dioceses.*

Canon III of 1841. *Of the election of a Missionary Bishop to the office of Diocesan Bishop.*

Canon V of 1841. *Of the preparatory exercise of a Candidate for Deacon's Orders.*

Canon VIII of 1841. *Of the mode of securing an accurate view of the state of the Church from time to time.*

Canon V of 1844. *Of Ministers removing from one Diocese to another.*

Canon VI of 1847. *Of Candidates for Orders.*

Canon VII of 1847. *Of the mode of publishing authorized editions of the Book of Common Prayer, &c.*

Canon II of 1850. *Of Episcopal Resignations*

Canon V of 1850. *Of a Minister declaring that he will no longer be a Minister of this Church.*

In every one of these Canons, and in several others, there is a certain "course of proceeding" appointed to be followed, and it cannot be doubted that the General Convention intended it should be followed, for the language, in every instance is *imperative*—SHALL, OF SHALL BE, except in those cases, where a discretionary power is allowed, and then the language is changed to MAY, OR MAY BE.

Now, sir, I think it cannot be denied, that any deliberate departure from the *letter* of these Canons would be uncanonical, and would be so held by the whole Church; and, if such be the case, then the same must hold good concerning this Canon III of 1844, where there is not only a form of Trial set forth, but the imperative words added, "*the course of proceeding* SHALL BE *as follows*." And it seems to me, that if the force of these express words can be evaded, then all the other Canons may be treated in the same manner, and our whole Canon Law become a mere rope of sand.

Can you inform me,* Mr. Editor, whether the Trial of Bishop Doane is being conducted according to "*the course of proceeding*" appointed by Canon III of 1844?
LEX.

* [We cannot at present.—ED. CH'N.]

For the Churchman.

Division of the Diocese.

MR. EDITOR:

Will you permit me to say to "A Northern Missionary," that he speaks a little too strongly when he says in answer to "H.," that "they at the North neither need nor *desire* any such thing as the division of the Diocese? At least *one* Northern clergyman believes it is both *needed* and desired, and he *knows* there are "a few more left of the same sort." But a discussion of this question at this time, is premature.—When the day for *action* comes, the writer of this apprehends that "A Northern Missionary" will find that "H." was much nearer to the truth in his speculation than he is himself. *Very few indeed*, residing within the limits of the proposed Northern Diocese, believe, or will vote that such a division is either "the height of nonesense," or will prove "a curse instead of a blessing."
W. H. H.

THE CHURCHMAN.

NEW YORK, OCT. 16, 1852.

A Declaration of War.

We present an ominous heading, but we trust our readers will not be alarmed. We have not been declaring war against anybody, nor has any one of our Low Church brethren been declaring war against us, either individually or editorially. On the contrary, we may in the present matter make common cause with them against the mighty adversary who has taken the field. The valiant "*Presbyterian*," published in Philadelphia, has entered the lists, and, under date of September 18 ult., solemnly denounced the proselyting spirit of the Episcopalian *denomination*. It seems, too, by the statement it makes, that it has some cause for the outcry, inasmuch as the number is increasing of those who, brought up in the Presbyterian sect, become wiser as they get older, and submit themselves to the authority of THE CHURCH. We shall give both the complaint and the remedy in the writer's own words:

> The offence we condemn, is the strange forgetfulness, on the part of many professing Christians, of the duty which they owe to the unconverted, while employing themselves in making incursions upon the folds of their Christian neighbors. Were the proselyting spirit characteristic of the Presbyterian Church, it would come under the same condemnation. We do not believe that it is. That body has been notoriously remiss in maintaining a proper regard for its own interests. It has been too lax in asserting its peculiar claims; and, in the "charity which thinketh no evil," it has shut its eyes upon the too evident designs of others to break down its strength by encouraging desertion in its ranks. It is comparatively recent that it has, in a measure, awakened to the duty of self-defense; and even now it is not fully aware, and is not willing to believe, that systematic efforts are employed to wean its members from the mother that has nurtured them, and entangle them in new alliances. On this subject we intend to speak plainly, and, as we think, truly. It is not of the Methodists we now speak, who, by their caricatures of that glorious system of doctrine usually termed Calvinistic, would frighten our sheep from their rich pastures; nor of the Baptists, who, with their one dogma of sacramental grace, would persuade our weaklings that they are not members of Christ's body; but of the Episcopalians, who, with lofty ecclesiastical pretensions, and a fashionable worldliness, would entice our youth from the simpler and purer worship with which they have been familiar, and hitherto satisfied. This is the more to be censured, as advantage has been taken of an intimacy flowing from the kindly feelings of Presbyterians towards that branch of the Episcopal Church usually called *Low Church*. The High Church or Puseyite portion, with their Popish affinities, from whom Presbyterians have kept aloof, make no proselytes direct from our Church, and they make comparatively little effort to do it. The Low Church or more evangelical portion, we have admitted to our sympathies, and our Christian intercourse; and, in return for this confidence, they have tampered with our youth, and by conversation, circulating books, and other attentions equally effective, have endeavored, in too many instances successfully, to entice them from the Church of their fathers. The fact is not to be concealed. One of our correspondents, speaking of the section of country from which he writes, and where Presbyterians have been on the most intimate terms of friendship with Episcopalians, remarks that the latter seem to have forgotten everything else in their zeal to influence a change of views in the young members of Presbyterian families. They act by system. In another section they keep in constant circulation books strongly insisting upon Episcopacy as the only true form of Church order, and most unfairly representing Presbyterianism as a modern and unauthorized innovation. In other places we hear of Presbyterian clergymen admitting Episcopalian ministers to occupy their pulpits and use their own peculiar forms, and being rewarded for their courtesy by direct efforts at proselytism, rendered the more successful by the intimacy thus formed. In our cities we have had reason to believe that the proselyting spirit has been so widely diffused among Episcopalians, that the youth of both sexes are employed to entrap their neighbors, and the unwary are carried away by their attentions. Of the facts we have no doubt, that Episcopalians are filled with the spirit of proselytism, and that their favorite field of action is among Presbyterians. Even in intermarriages there is almost uniformly a vigorous effort to stipulate that the Presbyterian party shall forego his or her early predilections, and cast in their lot with the Church of the other party.

Quis talia fando
Temperet a lacrymis?

The Presbyterian *denomination*, according to this description, has for many years past been in the oblivious state of the respectable Rip Van Winkle, and has just awakened from its slumbers to find that numbers of its adherents have returned to the "old paths" of peace and safety. Were this allegation of somnolency true, it would excite our commiseration for such a sleepy-headed sect—which has proved itself so utterly incapable of looking after its own. It sounds exceedingly like crying out to shut the stable door after the steed is stolen. Dear benevolent creatures! they have had Assemblies and Synods, and Bible Societies and Tract Societies, and some 2500 ministers, all very evangelical and very active, if we may believe their reports; and now it comes out that they have been utterly inefficient to guard the lambs of the flock! There is one consolation. The High Church party is clear of the fault, whatever it is. The Evangelical portion have done it all—with their "lofty ecclesiastical pretensions, and a fashionable worldliness": they have "circulated books", held "conversations", represented "Presbyterianism as a modern and unauthorized innovation"; "the youth of both sexes" "have been employed to *entrap* their neighbors"; and worst of all, when a Presbyterian youth or damsel is smitten with the dart of the god of Love, and sighs for a union with an *evangelical* partner of the Episcopalian persuasion. the cunning evangelical refuses to consent until the covenant is surely signed and sealed, that the poor deluded Presbyterian shall cast in his or her "lot with the Church of the other party."

Here is the bill of indictment drawn out in good form, and what a formidable array of charges is presented, and how much ashamed of themselves the Evangelicals must be, to see their misdoings thus spread before the world. But they may well tremble, for the *Presbyterian* editor is wide awake now, and he threatens tremendously. Let us hear the remedy for this growing evil which he purposes to employ, and then we may well flee to the rocks and caves for shelter:

> In view of this state of things, we feel it to be our duty to check the tide, if possible, by warning our people of the danger; and if we are forced into the adoption of more exclusive views than we have hitherto maintained, it will not be our fault.
>
> We have had kindly feelings for the more evangelical portion of the Episcopal Church, and we have felt it to be a duty to hold up their influence against the extreme Popish party in their own Church; but if they abuse our courtesy, and even take advantage of it, to exercise a stronger and more direct influence upon our families for their perversion, then we think it time to view both parties in the same light, as bigotted and uncharitable, and to advise our people to stand aloof from them. Believing, as we do, that the Presbyterian is incomparably a purer Church than the Episcopal, and, in all respects, more exactly conformed to the simple, primitive model of the Church left by the Apostles, there is much stronger reasons for our attempts to proselyte Episcopalians, than for theirs to proselyte us. It is easy to show and inculcate upon our people, that their system has grown up into a monstrous perversion of gospel simplicity; that it has always been, where most successful, in close alliance with the world, winking at its fashions, conceding to its prejudices, and aiming to imitate it in its wealthy and proud appliances; that it has always aimed to establish itself as an exclusive religion, and has persecuted the more faithful part of God's Church; that it has never been, as a Church, zealous for the truth, and has always been a refuge for error; and appeal to history for the fact, that, towards Presbyterians especially, it has always been, where it had the power, a bitter foe and persecutor. We can show, to the satisfaction of the observant, that Episcopalians, as a body, in their best estate, are bigotted as to their forms, have little charity for others, and seldom reciprocate the courtesies of Presbyterians who visit their churches. We can readily institute a counter system of proselytism by the circulation of books and tracts. We can, from the pulpit, the press, and by social intercourse, urge our people to exert themselves for the conversion of their Episcopal neighbors to a better and truer faith. This, and much more could be done, and done in honesty;—it may be rendered necessary that it should be done in self-defense.

Now this is what we call coming out manfully; and if the editor does to our satisfaction all which he promises, we promise to enter this "purer Church", and renounce "this monstrous perversion of Gospel simplicity" against which he declaims. But while ruminating on his mighty promises the line occurs to our mind:

Quid dignum tanto feret hic promissor hiatu?

and also the Scriptural maxim, "Let not him that putteth on his armor boast himself as he that putteth it off." We are really afraid that the long sleep of our somnolent friend has left his mind a *tabula rasa* as to all that has of old been written and said on his side of the question, and that he fancies that he can throw some new light on ecclesiastical history, and adduce some new arguments in favor of his darling scheme of doctrine and polity. When he speaks of Presbyterianism being "more exactly conformed to the simple, primitive model of the Church left by the Apostles", he forgets apparently that Blondel, and Mason, and Miller, and *Potts*, have tried to demonstrate it without success, and perhaps he is not aware that they were more than satisfactorily answered by Pearson, and Hobart, and Bowden, and Wainwright. He may be a much greater theologian and powerful reasoner than the three eminent Presbyterian divines we have first mentioned; but we would gently hint, that he had better prove his weapons, offensive and defensive, as Don Quixote did his helmet, before he sound his trumpet too loudly. He should keep before his eyes the fate of a certain doughty champion, who undertook to prove Episcopacy "unscriptural," "anti-republican," and what not, but failed in consequence of an obvious deficiency of theology, history and logic. It may be "easy to inculcate upon his people" whatever he pleases, but perhaps he will find that it is not so easy to make them believe it. He may "easily *institute* a counter system of proselytism by the circulation of books and tracts," but he probably will find that the "counter system" does not *work* so "easily," and learn how true was the experience of the excellent Presbyterian dame, who complained that "her sons had taken to reading, and that she found that all folks who took to reading turned Episcopalians."

We would respectfully cite a few authorities to our worthy contemporary, to induce him to look before he leap. The Rev. Dr. Linn declared in the *Albany Centinel* some fifty years ago, that "As the Classical or Presbyterial form of Church Government is the true and only one which Christ hath prescribed in His word, so it is the best adapted to the temper of the people in the United States, and the most conformable to their institutions of civil government"—yet THE CHURCH not only survived the terrible shock, but most provokingly increased greatly. The Rev. Doctor had great ideas of his own prowess—"*Be it known*," quoth he, "*that if the fortress of Episcopacy be stormed; if mitres strew the ground; and if their affrighted votaries fly in confusion and dismay, the evil has been of their own seeking.* As they will cease to annoy their neighbors, and will mind their own business, the sword which is drawn in self-defence, will return to its scabbard." These *Chinese* threats of annihilation, &c., proved very innocuous, and the mighty sword on close examination proved to be one of *lath*.

We next turned to a reprint of the Rev Dr Mason's "Review of Essays on Episcopacy," *republished* in this city in 1844, and were much edified by the tremendous language of that doughty champion. This review was first published in the "*Christian Magazine*," somewhere about 1807, and the introduction is very delectable. We have the usual talk about "slumber," and the need of waking up. "They," the Presbyterians, "must learn to explore the foundations not only of that saving truth, but of that *comely order*, and those *costly privileges*, which were once delivered to the saints, and have been consecrated by the blood of martyrs—to walk about Zion and go round about her; to tell the towers thereof; to mark well her bulwarks, and consider her palaces, that they may tell it to *the generation following*." Yet for all the hard language, and bold assertions, and awful frowns of this mighty Goliath of Gath, THE CHURCH faltered not: somehow people believed *Hobart's Apology* and other kindred works, and still the converts to the faith were multiplied. It seems, then, that all these fearful threats and magniloquent promises pass us by as the idle wind. Indeed we are afraid that the chivalrous editor of the *Presbyterian* will fare no better than the latest champion of Presbytery, who floundered at the very outset, and showed that he had neither wit enough to frame an argument for himself, nor to appreciate one when it was offered him.

However, "he that will to Cupar maun to Cupar," and if the Presbyterian editor will exhort his people to undertake the conversion of Episcopalians by the distribution of books and tracts, conversation, &c., we are perfectly willing on our side to have him commence. He had better instruct them as a preliminary on two points which we have always found sad puzzlers to men of his *denomination*, viz.:

1. Who ordained John Calvin?
2. When did Episcopacy begin?

We pause for enlightenment.

THE COURT FOR THE TRIAL OF BISHOP DOANE met at Camden, N. J., on Tuesday, the 7th inst. As the sittings of the Court were not public, we await the publication of the record for an authentic account. The *Daily Times* and the *Courier* have given several items of intelligence which will no doubt interest our readers, though we cannot say how far they are reliable. It is stated that the members present were Bishops Hopkins, Smith, Kemper, McCoskry, DeLancey, Whittingham, Johns, Eastburn, Chase, Lee, Potter, Upfold, Green and Rutledge.

The Bishop of Vermont was appointed President, and the Rev Dr Wainwright Clerk. The Rev J. H. Hopkins was appointed Assistant Clerk.

When the Court was organized a motion was made that it should adjourn to Burlington, for the convenience of the witnesses, who belong chiefly to that town and the vicinity. This was *warmly* opposed by some, especially the presenters, but was carried by a large majority.

When the Court re-assembled on Friday Bp. Johns offered a resolution that communications from third persons or parties should not be received. This was intended to exclude the proceedings of the New Jersey Convention, but was rejected by a decided majority; and the document so much dreaded was read by the Rev Mr Southard, and produced, the *Times* says, a marked effect.

On the meeting of the Bishops on Saturday, it is said that Bishop McCoskry moved that no action be taken on the first presentment, in consequence of the action of the New Jersey Convention, and that all action should be postponed on the second until after the Special Convention of the Diocese should have met and acted on the subject. We are unable to say whether this motion prevailed, having received no late intelligence.

It is also rumored that one of the presenters (Bishop Burgess), undertook to express the hope that no member of the Court "would *commit the indecency* of residing with Bishop Doane during the trial," which insulting attack met with a scathing reply from the Bishop of New Jersey. We hope this rumor as to the Bishop of Maine is unfounded.

We learn that the vote on Bp. John's motion was very close, 7 to 6. We have received the masterly paper offered by the New Jersey Convention, and shall give it entire in our next.

Foreign Intelligence.

Since our last the *Asia* and *Hermann* have arrived at this port.

The President was making a tour with great pomp in the Southern part of France. The police had made seizure of an infernal machine containing some 1500 musket barrels, designed, as the story goes, to fire on the President during his progress through the streets of Marseilles—a most flagitious attempt if true.

It has been determined that the funeral of the Duke of Wellington shall take place in St. Paul's, London, at an early period after the meeting of Parliament.

An investigation held by the Bishop of Exeter on the Rev G. A. Prynne, of Plymouth, on a charge of putting improper questions to young persons at private confession, had terminated decisively in his favor. Rev Messrs Hatchard & Co., his accusers, are dissatisfied at the result. We suppose so.

We are compelled to defer several other items of intelligence.

Diocesan Intelligence.

MASSACHUSSETTS.—EPISCOPAL VISITATIONS.—The Rt. Rev. Bishop Eastburn has just completed his autumnal visitation of the parishes, in the Western part of the diocese. The following is a list of Confirmations:—In St. John's, Millville, 11; in All Saints', Worcester, 2; in St. John's, Wilkinsonville, 3; in Christ church, Plymouth, 4; in St. Luke's, Lanesborough, 2; in St. Stephen's Pittsfield, 4; in St. Paul's, Stockbridge, 4; in St. James', Great Barrington, 6; in St. Matthew's, South Boston, 14.—*Christian Witness.*

GENERAL BOARD OF MISSIONS.—The General Board of Missions of the Protestant Episcopal Church held its annual meeting, in Trinity church, on Tuesday last.

Morning Prayer was read by Rev. Dr. Fuller of Andover, assisted by the Rev. J. L. Clark, of Waterbury, Ct. The Ante-Communion Service was said by the Rt. Rev. Bishop Kemper of Wisconsin, and Missionary Bishop for the North West. The Epistle was read by the Rt. Rev. Bishop Burgess of the Diocese of Maine; and the Gospel by the Rt. Rev. Bishop Upfold, of the diocese of Indiana. The sermon was preached by the Rev. Dr. Lee, of Rochester, N. Y., from Luke xxiv. 27. 'Beginning at Jerusalem.' After the sermon, the offertory was taken up, and the Rt. Rev. Bishop Kemper proceeded with the Communion Service, assisted by Bishops Burgess and Upfold and the Rev. Dr. Fuller. About fifty of the Clergy from this and the neighboring States communicated, with a goodly number of the laity. The Post Communion service was read by the Right Rev. Bishop Upfold, who also pronounced the Benediction. At 12 o'clock the Senior Bishop present (Dr. Kemper) called the meeting to order. The Secretary then read the names of members entitled to seats; upon which, on motion of Hon. E. A. Newton, of Pittsfield, the Rev. Mr. Van Pelt of Philadelphia, was elected Secretary for the ensuing year. The Local Secretary of the Domestic Committee in New York, the Rev. W. T. Webbe, proceeded to read the report, from which it appears that two Bishops and eighty-five Presbyters and Deacons are now in the employ of the Domestic Board. The receipts for the past year have been $30,595, of which $7,583 have been from legacies. The appropriations of the Board are about $25,000 per annum. From the analysis of the contributions, in the various Dioceses or States, Connecticut appears to yield the largest average to the Domestic Treasury.

After the reading of the Report of the Domestic Committee, the whole subject, on motion, was referred to a committee of five; whereupon the Right Rev. Bishop of Indiana, Rev. Dr. Lee, and Messrs. Clarke and A. C. Coxe, together with R. H. Gardiner, Esq., were appointed the committee by the Chair.

The Report of the Foreign Committee, through their Secretary, the Rev. J. W. Cooke, was then read. The following is an analysis of their operations. Missionary Bishops, 2; Presbyters and Deacons, 12; Lay assistants, male and female, 18; Native Teachers, 11; Income, $41,408, of which $2,787 were from legacies; Appropriations, $38,785. The largest proportionate amount contributed was from the diocese of South Carolina. The Report of this Board was referred also to a committee of five, when the Chair nominated the following—The Rt. Rev. Bishop of Maine, Rev. Drs. Crocker and Vinton, Mr. Vail, and the Hon. E. A. Newton.

The misssionary Bishop of the N. W. presented and read his report, and the Rev. Mr. Webbe read that also of the Missionary Bishop of the S. W. (the Rt. Rev. Dr. Freeman not present), both of which were referred to the consideration of the committee on the Report of the Domestic Committee.

On motion, the Board adjourned to meet in St. Paul's Chapel at 4 P. M.

Second Session.—Bishop Kemper in the Chair.—The Committee of Five on the Foreign Report, being now prepared, through their Chairman, Bishop Burgess, reported. Upon the passage of the Resolutions submitted in their report, an animated discussion arose, especially on the adoption of a Resolution in reference to the ancient and decayed churches in the East. The question was, whether to suspend, carry on, or to abandon the mission thereto.

The Rt. Rev. Bishop Southgate advocated the latter course, upon the ground that the Foreign Committee were not competent to the work; since no other system or plan of action than that pursued by the late missionary Bishop to Constantinople, could accomplish anything, in his judgment.

Mr. Newton contended that the adoption of a resolution leaving the matter in abeyance, was virtually avoiding action; while to adopt Bishop Southgate's proposition, and thereby commit the Church, in this small representation of the Board, would be highly culpable.

Bishop Burgess defended the Report, repelling even the suspicion that the resolution avoided the proper issue regarding the question of expediency in carrying on the Eastern Mission.

Dr. Vinton maintained the position of Bishop Burgess in defence of the resolution and its non-committal character, one so well suited to the present weak and feeble representation of the Church.

Bishop Upfold contended that any action of this Board, or resolution of the Committee, in nowise committed the Church, and therefore such action could not be obligatory on the Church.

The debate now took a new form, from a question submitted by the Rev. A. C. Coxe, whether the Foreign committee intended to renew the mission to the Eastern churches. If so, there was a Bishop consecrated for that purpose by the Church, to whom its proper control pertained, and to whose management alone, it had been or ought to be committed.

Dr. Vinton asked—What if that Bishop had resigned and his resignation had been accepted?

Bishop Southgate rose, and expressed his readiness to embark again on that mission—whenever the church was prepared to renew it.

The discussion turned upon this—the proper plan of the Church's operation in the East, and the action of the Foreign Committee for several years past in reference thereto. It was carried on chiefly by Dr. Vinton and the Rev. J. W. Cooke on one side, and Bishop Southgate and the Rev. A. C. Coxe on the other. Upon the question of the adoption of the Resolution being called up, it was carried by a very decided majority—in opposition to the views of Bishop Southgate.

The Committee on the Report of the Domestic Committee, through their Chairman, Bishop Upfold, now reported, and submitted certain resolutions approving of the course of the Domestic Committee. A spirited discussion upon one of these arose, respecting the ecclesiastical relations of the State or Diocese of California, which Bishop Southgate declared to be extra-Diocesan as regards the Church in the United States, and therefore not within the jurisdiction of this Board or of any Convention of the Protestant Episcopal Church within the confederated Dioceses or States. He submitted to that Board the possible ecclesiastical independence of California.

Dr. Vinton emphatically denied the power of existence to co-ordinate churches within the bosom of already existing national churches; and therefore unhesitatingly asserted wherever such existed, they must be in a state of schism—just as the various political divisions of States or Empires in the same condition, would be in a state of rebellion.

Rev. Mr. Clark informed the meeting that the Diocese of California was already defunct, no action ever having been taken by it since its organization, and there being now only one clergyman actually officiating within its limits. Therefore, the State must be under the jurisdiction of this Board. The resolutions were now called up and carried.

On motion, a resolution expressive of respect to the memory of the deceased Presiding Bishop of this church, and of the Bishops, also deceased, of South Carolina and Rhode Island, recommended by the Committee on the Domestic Report, was carried unanimously, standing. On motion,

Resolved, That this Board recommend the General Convention of the Church to take into their serious consideration the expediency of sending a Missionary Bishop to Oregon and California.

Resolved, That the next annual meeting of the Board be on the second day of the assembling of the General Convention at the time and place appointed—New York, October, 1853.

Adjourned.

The attendance of the members of the Board was not large. The Reports of the Foreign and Domestic Committees were full and interesting. The subject of Missions to the Eastern Churches was elaborately considered in the Report of the Foreign Committee. The resolutions offered by the Committees of the Board to whom these Reports were referred, gave rise to an animated and interesting discussion.

The business having been completed, the Board adjourned on Tuesday evening.—*Christian Witness.*

RHODE ISLAND.—A Special Convention of the Diocese of Rhode Island was opened in St. Stephen's church, Providence, on Tuesday, September 28th, at 10 o'clock, A. M. Services were conducted by the Rev Dr Crocker, and the Rev Messrs Crane, Hathaway and Brewer. The Rev Dr Crocker preached from 1 Cor. ii. 1: "Be ye therefore followers of me, even as I also am of Christ."

After the sermon, the Holy Communion was administered, the alms being devoted to the support of prayer book distribution. After coming to order, Dr Crocker was elected Chairman of the Convention. A committee was appointed to draft suitable resolutions, expressing the sense of that body upon the afflictive loss it had sustained in the death of the Bishop.

The remainder of the day was spent in discussing the rights of certain clergymen to seats. *Two*, who had been ordained under the special canon of the General Convention, in relation to deacons having inferior qualifications, the Rev J. W. Cooke argued, that the intention of the General Convention respecting deacons of this class, was that they should not have a seat and vote in diocesan conventions. It was replied, that whatever the intention of the General Convention might be, the diocesan conventions were plainly at liberty to do what they pleased in the premises, and that the Convention of Rhode Island had hitherto admitted them to seats and votes. It was further contended, that they were deprived of seats by the death of the Bishop, inasmuch as one of the provisions of the canon was, that they should be officiating with the Bishop's approbation. It was ruled, that having once received that approbation, it was effective until withdrawn by competent authority. Hence their right to seats was acknowledged, and they sat accordingly.

The Rev J. W. Cooke claimed a vote, or rather the Rev Mr Trapnell claimed it for him, upon the ground that he had resigned his parish from weakness of the vocal organs. This, it was contended, was ill-health, and as the constitution provided that no clergyman should lose his vote on account of ill-health; therefore, that he was entitled to it. It was also urged that Mr Cooke was only temporarily absent in New York, where he holds the office of Foreign Secretary; that his house was in Bristol, Rhode Island, and that he paid his taxes there. Rev Henry Waterman argued, that the gentleman's vocal organs were not *manifestly* diseased; for as the Convention had at this very session witnessed, he was equal to the delivery of, at least, one long speech, without apparent discomfort; moreover, he certainly had resigned his parish in Rhode Island, and had actually accepted office and duties in New York; and though his engagement there might be temporary, yet for all that appeared it was as permanent as that of any other clergyman who changes from one diocese to another.

Pending this discussion the Convention adjourned.

WEDNESDAY, 9 o'clock, A. M.

After the usual services and preliminaries, the Convention proceeded to the consideration of the claim to a vote made in behalf of the Rev Mr Cooke. The gentleman himself distinctly declared that, according to his private interpretation of the Article of the Constitution in relation to rights of clergymen to vote in this Convention, he, himself, was not entitled to it. He wished it to be understood, that he claimed his vote upon the Convention's own interpretation. They had given a broad meaning to the term ill-health, and had admitted the others, Rev Messrs Carpenter and Penny, whose cases he contended were essentially like his own; and having put that liberal construction in those cases, he thought the body bound to be equal and consistent in its judgments.

These remarks had been made by the Rev Mr Cooke in the early part of the debate on Tuesday, and were more than once repeated.

A vote was taken, which resulted in a tie. Mr. Cooke declared he had no desire to vote, and certainly should not do so upon authority granted upon a mere majority, or a cast of the chairman.

The resolution to grant him a vote was withdrawn, and the matter dropped.

The Convention being now fully organized, the Rev Dr Crocker was elected President.

The Rev J. W. Cooke offered the following resolution, asking its reference to the Committee having the duty to draft resolutions touching the decease of the Bishop:

Resolved, That this Convention do recommend that the sum of at least $5000 be raised in the different parishes of the Diocese, the interest of which shall be paid semi-annually to the widow of the late Bishop during her life time, and in case of her death, to be paid into the treasury of "the Society for the Relief of Widows and Orphans of Deceased Clergymen," and that this subject be referred to the committee appointed to draft resolutions to be by them acted upon and reported to the Convention.

It was received, and referred as desired.

The Committee on resolutions offered a series of resolutions in reference to the death of their late diocesan, [which we shall insert next week.]

On motion of the Rev J. H. Eames, the Convention took the vote upon these resolutions, reverently standing. They were passed, of course, unanimously.

On motion of the Rev Mr Crane, seconded by the Rev Mr Trapnell, it was

Resolved, That this Convention do now proceed to the election of a Bishop.

After a few moments spent in silent prayer by the whole Convention, the clergy, as is usual in Rhode Island, retired to nominate and appoint a suitable person for Bishop. The constitution requires only a majority of the votes of the clergy; the laity to vote aye, or nay, upon their nomination, a majority ratifying

Upon their return to the floor of Convention, the Secretary, the Rev Benjamin Watson, announced that the Rev F. L. Hawks, D.D., of New York, was nominated. It is understood that a ballot was held, at which four persons were voted for; the Rev Dr Crocker receiving the next largest number. Dr Crocker thereupon withdrew his name, and proposed Dr Hawks, who was chosen on the next ballot.

The laity, after retiring, returned, and announced that they confirmed the election of Dr Hawks.

The Convention then adjourned until the afternoon.

WEDNESDAY, P. M.

The first business was the signing of the testimonials of the Bishop-elect.

The Committee on resolutions, reported the following, which was received and adopted:

Resolved, That the assessments for the salary of the Bishop be collected as hitherto, and paid to the family of the late Bishop Henshaw, until the next Annual Convention, or until the consecration of the Bishop-elect; after the deduction of such expenses as the Standing Committee may be at for Episcopal services to the diocese.

The same Committee also reported the Rev Mr Cooke's resolution in relation to the raising a fund. This resolution was not adequately responded to, and was withdrawn. [It is but just to state that efforts are making in some parishes to raise a fund for the widow of the late Bishop, which are already crowned with some measure of success. This action, or rather non-action of the Convention, ought to be understood only as expressing the opinion that some other way of reaching the end was preferable to that of a formal resolution.]

The Committee appointed to draft suitable resolutions in relation to the decease of the late Bishop of Illinois, through its chairman, the Rev T. H. Vail, reported, and the resolutions were unanimously adopted.

The Rev Dr Crocker and Mr Edward Walcott were appointed a Committee to inform the Rev Dr Hawks of his election.

After some routine business of no general interest, and suitable religious services, the Convention adjourned, *sine die.*—*Banner.*

NEW JERSEY.—*Episcopal Services.*—On Sunday, 3d October (seventeenth after Trinity), the Bishop began the Autumnal visitation, in Grace church, Newark. Morning prayer was read by the rector, the Rev Dr Watson, and the Bishop preached, confirmed six persons, and administered the Holy Communion; the Bishop of Maryland reading the Epistle.

In the afternoon, in Christ church, the minister, the Rev Mr Lowell and the Rev Mr Rose, read prayers, and the Bishop preached, and confirmed seven persons.

In the evening, in Trinity church, the rector, the Rev Mr Henderson, and the Rev Dr Watson, read prayers, and the Bishop preached, and confirmed thirty persons. The Rt Rev the Bishop of Maryland, and the Rev Messrs Southard, Rose, Smith, Travis, and Fowler (of the diocese of New York), were present.—*Banner.*

PENNSYLVANIA—On the 1st inst., Bishop Potter laid the corner-stone of St. James' church, Pittsburgh, in the presence of a large concourse, with appropriate religious ceremonies. The Bishop delivered an appropriate address, and was assisted in the services by the Rev W. H. Paddock, minister of the parish, and the Rev Messrs Thos. Crumpton, T. B. Lyman, J. A. Stone, H. P. Heister, and Alex. McLeod.

The congregation of St. James' church was organized by the Rev Wm. H. Paddock, on the 10th day of October, 1851; was received into union with the Convention in the month of May last; and is "to be devoted to the service of Almighty God, agreeably to the principles of the Protestant Episcopal Church in the United States of America, in its doctrines, ministry, liturgy, usages and rites."

The building will front 66 feet on Mechanic st., and extend back 106 feet, and to be built in the Gothic style. The congregation at present hold their services in the School House, corner of Pike and Walnut sts.—*Banner.*

PENNSYLVANIA.—On Sunday, the 12th ult., 14th after Trinity, the Rt Rev Bishop Potter held an *Ordination* in St. Stephen's church, Philadelphia, when Wm White Montgomery, an alumnus of the General Theological Seminary, and James L. Maxwell, recently a member of the bar, were admitted to the Holy Order of Deacons. Mr Montgomery was presented by the Rev Dr Ducachet, and Mr Maxwell by the Rev Mr Natt. The Rev Charles S Williams, D.D., of Philadelphia, read morning prayer, assisted in the Lessons by the Rev James Bonnar, B. D., and the Holy Eucharist was administered by the Bishop, assisted by the above named presbyters and the Rev Edmund Roberts, of the Diocese of Western New York.—*Banner.*

OHIO.—We find in the last *Western Episcopalian* a querulous notice of the account given in the *Banner* of the Ohio Convention. As we copied the *Banner's* article, we give the other also. It seems from this, that the *Bishop did leave the chair*, which we doubted, because the *Western Episcopalian said nothing about it in its previous account.* Our readers must be entertained at the outcry about "party purposes," "malicious inuendoes," &c. &c., which show a sensitiveness a little suspicious. When we think of the unscrupulous and malignant attacks on the General Theological Seminary and its Trustees, made by this *anonymously* conducted print, and certain officials in Ohio, we think of the Old proverb about glass houses and throwing stones.

The editors thus speak of the *Banner's* article:

It had reference to the debate respecting the wording of Col. Bond's resolution. We have already given what we believe was the true import of that debate; and now will merely reply to the Banner by saying, that Bishop McIlvaine *did not* oppose the substance of the resolution. He did not vacate the chair till the debate had proceeded some length and certain expressions had been dropped capable of just such a construction as the Banner and its friends seem disposed to give them, but which the author of them disavowed and disclaimed entirely. The Bishop disapproved and strongly reprobated certain expressions that were capable of misconstruction, in reference to the Trustees, but he was anxious for a full publication of every thing connected with Kenyon College, that the mouths of just such gain-sayers as the Banner's correspondent might be stopped. Lastly the resolution referred to did not pass; but a substitute did, and that with only five dissenting voices, and two of them, at least, only opposed it because they thought that another substitute, which was before the house, would be still better.

The mover of the original resolution opposed the substitute. But the almost unanimous adoption of the substitute which we give below, and especially the language of the Bishop and the Trustees present, proved beyond a doubt, there was not the slightest intention to cover up or conceal anything relating to the fiscal affairs of Kenyon College.—And whoever puts a different construction upon that debate, must, in our humble opinion, do it wilfully and maliciously, to serve a party purpose.

COPY FROM THE JOURNAL.

Mr. T. C. Jones, from the special Committee on the various matters introduced relative to the Theological Seminary, offered the following resolutions:

Resolved, That so much of the Bishop's Address as refers to the sale of the real estate and the financial condition of the Theological School and Kenyon College, be referred to a committee of ——— members, with instructions to confer with the Board of Trustees, and to make a full and detailed report of the financial condition of the said Institutions; and that said committee also report what plan has been adopted or proposed by the said Board, for investing the funds of the Institutions, together with the opinion of the said committee thereon—the report of the Committee to be made to the Convention at its next session.

Resolved, That the Board of Trustees of Kenyon College be requested to report to this Convention at its next session, the quantity of real estate sold by such Board, the total proceeds of such sales, the amount of debts paid out of the proceeds of these sales, and the amount of debts still remaining unpaid: That said Board also report a true statement of all contributions heretofore made to the said Institutions, and, as far as it is practicable to do so, that said board also report the total cost of all buildings and substantial improvements on the real estate at Gambier Hill.

TEXAS.—*Diocesan School.*—This Institution, located at Anderson, Grimes county, under the charge of the Rev Charles Gillette, is now in full and successful operation. It is established by the authority and at the request of the Diocesan Convention, and has the cordial approbation of Bishop Freeman, by whom its establishment was originally recommended. Its design is to be, strictly, a Church Institution, for the thorough intellectual and religious training of male pupils, and the gratuitous education of indigent young men for the ministry. The first term commenced on the 5th of January, and closed on the 30th of June last. Ten pupils have been received into the family of the Rector, all he had room to accommodate; and thirty additional day pupils. Application is about being made to the Legislature for a Charter, with collegiate powers. Without any indebtedness, it now holds, in fee simple, and under the direction and control of the Bishop and Convention, a tract of fine prairie land, containing 25 acres, in the midst of a healthy and beautiful country, with sufficient buildings for the present; and a tract of woodland of 130 acres. With larger accommodations, the number of pupils might be indefinitely increased; and to afford these, an appeal is made to their more favored brethren in the older Dioceses. Bishop Freeman earnestly commends the subject to the serious consideration of Churchmen everywhere. A few thousand dollars contributed now, would place the institution in a commanding position, and make it a blessing to future generations in that new and interesting and rapidly growing country. Donations may be deposited with Messrs. Stanford & Swords, New York, or sent directly to the Bishop or Rector. Contributions of books, and of chemical or philosophical apparatus, are also solicited; and will be safely received if directed to the Rev Charles Gillette, care of Messrs. Rice & Nichols, Galveston, Texas.

Banner.

New Publications.

Messrs. D. Appleton & Co. have just published as a volume of their POPULAR LIBRARY, a selection of TALES FROM BLACKWOOD'S MAGAZINE. Among these *The Iron Shroud* and *Avenger* are of thrilling interest, and are well relieved by others of a livelier cast. This famous periodical affords excellent materials for many a volume of this sort, and we hope they will in time be produced.

Another volume is the LIVES OF WELLINGTON and PEEL from *The Times*. The Biography of the former is well written, and gives, with considerable fulness, a candid and attractive portraiture of the deeds and character of the great warrior and statesman. The life of the latter is written, of course, with much more brevity, but seems reliable.

REUBEN MEDLICOTT, republished by the same firm, is a work of fiction showing how good talents and influential friends are worth little for success in life, without firmness of purpose, and fixedness of attention on some definite pursuit. The narrative is remarkably lively and amusing, and the various characters are depicted in a graphic and sparkling manner.

Messrs. Harpers have published INSTITUTES OF ALGEBRA, by G. B. Docharty, Professor of Mathematics in N. Y. Free Academy. The author has aimed at composing a work which shall "contain the requisites for an academical course, elaborately executed." It appears to be clearly expressed and and well arranged, and will no doubt occupy a respectable place among the valuable treatises on the subject.

Also PARISIAN SIGHTS AND FRENCH PRINCIPLES SEEN THROUGH AMERICAN SPECTACLES. The writer writes keenly and observingly, and gives a terrible picture of the morals of the Parisian populace generally, supported by official documents and reports; there are also some descriptions of the secret societies, so prevalent at present, funny sketches of the legislative debates, and a vivid view of the insurrection of the 2d December, in which he acted an inglorious, if not prominent, part—in running away.

BLACKWOOD'S MAGAZINE for *September*, republished by Messrs. L. Scott & Co., contains A Notice of Jeffrey, P. 1,—in a biographical and political view—his literary character will be reserved for a separate paper. It is anti-Whig, of course, but able and seems pretty candid, all things considering. 2 *Katie Stewart*, Part 3 of this pretty Scotch story. 3 *Residence and Rambles in Australia*, gives some really marvellous details of that strange region. 4 Remarks on the 4th Vol. of Chalmer's biography; a spirited defence of the Scotch *Establishment* against the Free Kirk adherents. 5 "My Novel"—this number is quite romantic in its events. 6 *The Premier's Present Position*—a caustic examination of the sayings of his opponents. 7 *The Crusader's March*, (Poetry). 8 *Dies Boreales*, a lively criticism of the first four books of Milton's *Paradise Lost.*

THE CHURCH REVIEW for October has appeared. Contents: 1 *Science and Religion* has some good suggestions on a systematic series of scientific works in defense of Revelation, suited to the present day. 2 *New England Theology*, an instructive article, powerfully exposing the evil tendencies and the deep-rooted mischiefs of this system. 3 *John Sterling*; the writer of this article complains that it has been tampered with, and promises a correct copy in the *Evangelical Catholic*; it seems to need looking at. 4 *Life and Character of Henry Clay*, by Rev. C. M. Butler, D. D. 5 Life and Character of *Bishop Henshaw*. 6 *Wesleyan Methodism*; on the whole this illustrates forcibly the danger of doing evil that good may come. 7 Continuation of the re-publication of Humphrey's History of the Propagation Society. Book Notices, Literary and Ecclesiastical Intelligence, &c.

The Methodist Quarterly, *Bibliotheca Sacra*, and Brownson's Quarterly, for October, have been reviewed, and will be noticed more fully in our next.

Messrs. Stanford & Swords have republished THE BARON'S LITTLE DAUGHTER and other tales, edited by Rev. W. Gresley. A charming little book; some of the poetry, however, will need a commentary from parents or other older persons to render it intelligible to children.

Also *Arthur and His Mother*, by Rev. C. B. Tayler. This little book is prettily written as all Mr. Tayler's works are, but in treating of Baptism, The *Church*, &c., it is terribly defective. If we find time, we shall point these deficiencies out at more length—to show the weakness of the dogmatic teaching of the Pseudo-Evangelical school.

Messrs. E. Dunigan & Bro. have in course of publication a new *illustrated* and *unabridged* edition of HAYDOCK'S FAMILY BIBLE, in imperial quarto. The text is according to the Douay and Rhemish (R. C.) versions with Haydock's *variorum* notes. The Readings, Chronological Tables, and Indexes of the original work without abridgment are to be comprehended in this republication. It is published in a very handsome form—the text in large and clear type, on fine white paper. Each number is to contain a finely-engraved plate and 48 pages of letter press for 25 cents. We are glad to see this effort to extend the knowledge of the Scriptures among Roman Catholics, and hope the work will be extensively patronized. The version and notes we will endeavor to speak of more particularly from time to time as the numbers appear.

We acknowledge with much pleasure the receipt from the estimable author, of a beautiful little volume entitled THE CHRISTIAN LIFE, by the Rev. R. Montgomery, M. A. We have read many of the poems with the utmost pleasure, but shall spare our readers a more extended notice in this place, on account of the elegantly written, appreciative, and able review with which we have been favored by a friendly hand on this side of the Atlantic. It does justice to the church feeling, sound religious teaching, and poetic spirit of the author, and we have experienced the utmost gratification in being permitted its insertion in our columns.

We have received the Journal of the last Ohio Convention for which we return our thanks.

The Bryan Gallery of Art.

We have not as yet found time to visit the collection of paintings, which bears the above title. In order to attract attention, therefore, we copy a notice of it from the *Courier and Enquirer.* We think that the description here given, must excite the desire of many of our readers to visit the exhibition, and delight themselves with the æsthetic *treat* there provided.

A collection of paintings of great merit, and possessing an interest beyond their merit, has been spread out before us, with a quiet carelessness, as regards the pecuniary success of their exhibition, which is very remarkable in these days. The collection is displayed upon the walls of the old National Academy Rooms, in the Society Library building, and a short visit to it on Saturday awoke in us great curiosity to know something of the history of so remarkable a gallery of art. As yet we have learned only that it is the property of a gentleman who has spent many years and much money in collecting it: but what can be his motive for exhibiting it we are at a loss to divine; for were the rooms frequented as they used to be in the palmy days of the Academy, he would not receive the bare interest upon the sum which the pictures must have cost him.

At present we will only say to our readers, that the collection consists of a series of paintings by distinguished masters, from the earliest down to the present day, and that in it are some of the finest works of art ever brought to this country,—we except not a single picture which has come within our knowledge. Of the paintings in this gallery, some are of the greatest rarity and antiquity, and highly interesting in the history of art; in fact, the progress of painting, from the time of its first struggles from the mingled barbarism and classic tradition of the Byzantine painters down to the present day, can be traced by the examination of the works in Mr. BRYAN's collection.

As to the originality of the works, or even the particular merits of individual pictures, we will not venture to give an opinion, after our mere glance through the collection; but we can pay it no higher compliment than this expression of our unwillingness to speak of it without more thorough examination. We shall take an early opportunity to allude to it with more knowledge, but meanwhile, those of our readers, connoisseurs or not, who admire fine paintings, may be assured that the Bryan Gallery offers them a great and unwonted pleasure.

SERVICE FOR DEAF MUTES.—The Rev. Thomas Gallaudet, who has been long engaged as a teacher in the Asylum for the Deaf and Dumb in this city, has recently commenced holding service in the smaller Chapel of the University, with the design of ultimately forming a parish, to which the educated deaf mutes of this city and vicinity may be attached. We would call attention to the notice of the services inserted in another column.

CLERICAL CHANGES.

The rectorship of St. John's church, Clifton, Staten Island, has been made vacant by the resignation of the Rev. Alex. G. Mercer, who is now on a tour upon the Continent of Europe, on account of his impaired health.

The Rev M. P. Stickney having resigned the rectorship of Burlington College, the Rev E. P. Wright will fill the office, thus vacant, as acting Rector.

The Rev Andrew Mackie has resigned the Rectorship of the church of St. James the Less, Schuylkill Falls, Philadelphia county, and is about to commence Missionary operations in Newark, N. J., with a view to organizing a new congregation.

The Rev Addison B. Atkins has accepted a call to Trinity church, Rochester, W. N. Y.

The Rev H. T. Wilcoxson has accepted a call to St. John's church, Harper's Ferry, Va.

The Rev R. A. Castleman has taken charge of the churches at Clarksburg and Weston, Va.

The Rev Francis M. Whittle has accepted an invitation to the rectorship of Wickliffe parish, Clarke county, Va.

The Rev C. S. Doolittle has taken charge of St. Stephen's, Canfield, and St. James', Boardman, Ohio.

The Rev D. S. Risser has accepted a call to St. John's church. Lancaster, Ohio.

The Rev Samuel W. Sayres has accepted a call to the rectorship of Calvary church, Williamsburgh, N. Y.

The Rev Wm. W. Montgomery having been appointed Missionary in Northumberland county, Pa., requests all letters and papers for him to be directed to Sunbury, Pa.

The Rev P. G. Jenkins, M. D., has become assistant minister of St. Stephen's chapel, Charleston, S. C.

The Rev Wm. R. Babcock, of St. Peter's church, Salem, Mass., has been called to the rectorship of Trinity church, Natchez.

Letters and papers for the Rev Charles A. Maison may be directed to Stapleton P. O., Staten Island.

In our editorial of October 2nd., the name of Mr King was erroneously printed for that of Mr Hill, in the latter part of the article, and caused some confusion. The latter gentleman was meant throughout.

TO CORRESPONDENTS.

We thank *A. B.* We do not wish to know too much at present. Time will elucidate.

Nathan next week. Also *A Catholic Priest.*

Married.

On Thursday morning, the 7th inst., at St. Bartholomew's church, by the Rev. Horace Hills, Jr., of Detroit, the Rev. George Morgan Hills, rector of Grace church, Lyons, W. N. Y., and Sarah, eldest daughter of the late John Dows, of this city.

Notices.

ST. PAUL'S CHURCH, CHELSEA.

This Church will be opened for Divine Service to-morrow (Sunday) evening, at half past seven o'clock.

FREE CHURCH OF THE GOOD SHEPHERD.

The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 7½ P. M. tf

THE REV. WM. MUHLENBERG, D.D., rector of the Church of the Holy Communion, will preach in the Church of the Epiphany, 130 Stanton-st., between Essex and Norfolk sts., on Sunday evening, Oct. 17. Service to commence at 7½ o'clock.

Oct. 16, 1852.

ZION CHURCH.

On Sunday next the services of Zion Church will be wholly transferred to its Chapel on 38th st., near Madison Avenue; where for the past year services have been held only on the afternoons of each Lord's Day. The new Church is to be erected on the S. E. corner of Madison Avenue and 38th st., a very promising site, and one not surpassed for beauty by any in the city. The old edifice, Mott st., is offered for sale. Would that it could be purchased for a free Church! Until it is disposed of, the Church of the Good Shepherd, Rev. Ralph Hoyt, rector, will worship every Sunday morning and afternoon.

Zion Church, Mott Street, New York, being offered for sale, we the undersigned, Rectors and Ministers of Churches in the cities of New York and Brooklyn, believing that there is no portion of the city of New York where a Church and the labors of a faithful ministry are so much needed, invite so many of the clergy and laity of those two cities as may take an interest in the matter, to meet on Friday, the 29th of October, inst., at 12 o'clock, at noon, in the Sunday School Room in the rear of St. John's Chapel, New York, for the purpose of considering what measures can be taken to procure the present Zion Church edifice as a centre for missionary work in that part of the city.

Joseph H. Price,
Lot Jones,
James Millett,
Henry Dana Ward,
G. H. Houghton,
G. T. Bedell,
E. H. Canfield,
Stephen H. Tyng,
Jesse Pound,
D. V. M. Johnson,
J. W. Diller,
S. H. Weston,
R. M. Abercrombie,
Francis Vinton,
I. Pardee,
J. H. Hobart,
George B. Draper,
W. A. Muhlenberg,
Alexander S. Leonard,
Cornelius R. Duffie,
J. J. Elmendorf,
Ed. Y. Higbee,
S. Cooke,
P. S. Chauncey,
William E. Eigenbrodt,
Theo. A. Eaton,
C. Clapp,
Francis L. Hawks,
William J. Frost,
John H. Hanson,
A. Bloomer Hart,
Jonathan M. Wainwright,
Thomas House Taylor,
Henry Anthon,
Benj'n I. Haight,
George L. Neide,
W. Morris,
Edwin Harwood,
Isaac H. Tuttle,
Charles Seymour,
J. F. Schroeder,
Thomas McC. Peters.

Oct16-2t

TRINITY CHURCH.

On Sunday morning, a collection will be made in aid of the *New York Bible and Common Prayer Book Society.* The circulation of those volumes the past year, were sixteen thousand, three hundred and seventy-four.

It is a Church Institution, its distribution as expansive as the wants and wishes are made known to the Board of Managers, and their ability admits of.

The kind liberality of the worshippers at Trinity church on this occasion is solicited to enable the Society to extend its usefulness to the Missionaries, feeble parishes, and all needing the Scriptures, who possess not the ability to purchase.

ST. LUKE'S HOSPITAL.

A meeting of Clergymen and laymen, in furtherance of St. Luke's Hospital, will be held in the Lecture Room of the Stuyvesant Institute, on Monday, 18th inst., at 7½ P.M.

The Provisional Bishop elect of the Diocese will preside at the meeting: the object of which is to impart information respecting the Hospital, and to secure a more limited co-operation of its friends, with the Board of Managers, in measures for carrying the institution, without delay, into effect. All who are favorable to this undertaking for increasing the Hospital accommodation of the city, are earnestly invited to attend.

Service is held in the smaller Chapel of the University, by Rev. Thomas Gallaudet, at 10½ o'clock, A. M., and at 3 P. M. The afternoon service is translated, and the sermon preached in the sign language for the educated deaf-mutes of this city and vicinity. The Holy Communion will be administered on the third Sunday of the month.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular meeting of the above Society, will be held at 59 Bond street, on Thursday evening the 21st instant, at 8 o'clock.

JAMES POTT, Rec. Sec.

Oct. 14th, 1852.

Acknowledgments.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the lower wards of the city:

Thro Stanford & Swords: F $10, being part of $75 left with S & S, for charitable purposes.

Further donations will be gratefully received, and prudently distributed, they may be left with Messrs Stanford & Swords, 137 Broadway, or with B. Evans, 172 Broome street.

BENJAMIN EVANS,
New York, Oct. 12, 1852. 172 Broome-St.

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 14th Sept last:

Friend to the mission 25; W C Rhinelander, don 5; St George's, Rev Dr Tyng (part of collection), 120 44; St Anna's, Fishkill Landing 5.

Annual subscriptions, 1852, at $5 each.—Samuel Hopkins, John T Adams, Isaac F Cox, S D C Van Bokelin, F W Welchman, W C Rhinelander, Henry B Bogert, Cambridge Livingston, S C Cambreling, Eugene Dutith, John H Livingston, J W Alsop, G B Ironside, Thos Messenger, Wm Nelson, Wm F E Siffken, J B Dindle, Dr J H Borrowe, Mrs K LeRoy, C S Bourne. 20 at 5, $100.

John H Lyell, an 1852, 3.

Annual subscriptions, 1852, at 2 each.—H W Ford, Miss Eloise R Wiswall, Fred Tinson, H L Routh, Charles R A Routh, Fred R Routh, D S Routh, H DeB Routh, A F Bleeker, Ogden Haggerty, John A Weeks, H D Weeks, W S Thorne, A B McDonald, Wm Moore, Miss C P Alsop, Mrs H Chauncey, S B Caldwell, H G Nichols, G Dubois, jr, W S Popham, W H Popham, Augustus Bleeker. 23 at 2, 46. Total, 304 44.

E. M. DUNCAN, Treas.,
Oct 12, 1852. 114 Wall st.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

Thro S & S: $10 have been received, being a part of $75 left by G F, for the poor of our communion.

The subscriber, Missionary in charge of this destitute parish, returns his heartfelt thanks for the many consolations he was enabled to impart in the past trying Winter by the bounty left in his hands. Many a desponding and despairing heart was thereby filled with joy, the calls upon him are incessant, will not the prosperous respond for God's sake? Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Oct. 12 1852. 308 Broome St.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 29th inst.

Ch of the Intercession, Rev R M Abercrombie, 17 40; Rev Edward Moyses, for Prayer Books sold, 1 25; A lady of St John's Chapel, don 15; Rev Dr Josh H Price, with a previous contribution of 25, constituting him a life member, 25; Mrs J Dow, Winstead, N H, subr, 4; Isaac Fryer, life member, 25; Hiram Raynor, life member, 25; James L Morgan, life member, 25; Elisha Brooks, life member, 25; John Brooks, life member, 25; Robert J Haws, life member, 25; James L Morgan, an subr, 5; N G Bradford, an subr, 5; a member of St. Stephen's church, 2. Total, $224 65.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Oct 12, 1852. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 28th ult., the following contributions, viz:

St Lukes, Somers 5 86; St James, North Salem, Rev J W Moore 2; St Annas, Fishkill Landing, Rev Dr Robertson 25; St Lukes, Brooklyn, Rev J W Dilar 17 57; Christ, Butternuts, Rev J W McIlvaine 4 88; Christ, Balston Spa, Rev E J Geer 28 50; St James, Hyde Park, Rev C D Sherwood 50; Caroline Setanhot, Rev C F M Noll 3 08; St Peters, Hobart, Rev Wm A Curtis 5 25; Trinity, Fairfield, Rev Edward C Mogers 5; St Pauls, Oakhill, Rev L A Barrows 3; Zion, N Y, Rev Richard Cox 8 25; St Philips, Phillipstown, Rev D E Barr 6 09; Christ, Hampton, Rev Moore Bingham 2; Trinity, Lansingburgh, Rev A T Tuling 30; Emmanuel, Little Falls, Rev T F Wardwell 6; Christ Coopers town, Rev S H Battin 10; St Pauls, Castleton, Rev C A Maison 3 33; Christ, Piermont, Rev S G Hitchcock 6 25; Trinity, Windham, Rev T S Judd 1; St Pauls, Kinderhook, Rev F T Tiffany 9 59; Trinity, Fishkill, Rev F A Shelton 10; St Johns, Islip, Rev H M Davis 5; St Mary in the Highlands, Rev Robert Shaw 5 13; fem miss soc St Matthews, Unadilla, Rev N H Adams 14; St Johns, Kingston, Rev G Datus 2 50; Intercession, New York, Rev R M Abercrombie 10; Christ, Patterson, Rev Shelden Davis 1 87. Total $280 15.

C. N. S. ROWLAND, Treasurer,
Oct 5, 1852. 55 Water street

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 28th ult. the following contributions, viz.:

Christ, Butternuts, Rev J W McIlvaine 3 26; Christ, Balston Spa, Rev E J Geer 15 50; Holy Innocents, West Point, Rev J B Gibson 12 62; Caroline Setanks, Rev F M Noll 2 33; Trinity, Fairfield, Rev E Moyses 2; St Pauls, Oakhill, Rev L A Barrows 1; St Johns, Ogdensburgh, Rev H R Peters 35; St Peters, Hobart, Rev Wm Curtis 4 25; Trinity, Lansingburgh, Rev H T Twing 10; St Georges, Hempstead, Rev W H Moore 6 14; Christ, Hudson, Rev wm Watson 5 27; Trinity, Rensealerville, Rev R Washbon 2 85; St Marys in the Higelands, Rev C R Shaw 6 09; Trinity, Windham, Rev T S Juda 1; St Matthews, Unadilla, Rev N H Adams 5; St Marks, Williamsburgh, Rev S M Washing 14 63; St Georges, Schenectady, Rev Wm Payne 6; St Pauls' Albany, Rev Dr Kip 38; St James, Newtown, Rev G A Shelton 8; Ascension, Esopus, Rev P Bery 4: St Johns, Johnstown, Rev G N Sleight 2 41. Total $182 35.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Oct 5, 1852. 55 Water-st.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING, &c., &c.

The subscriber acknowledges the receipt of the following contributions in aid of the education fund:

St Michaels, N Y, Rev Mr Richmond 20; Grace, Brooklyn, Rev Dr Vinton 38 33; St Lukes, Brooklyn, J W Dillen 5; St John the Evangelist, Stockport, Samuel Hollenguard 6; Christ, Marlborough, Samuel Hawkesley 1; Trinity, Fairfield, Rev Mr Moyses 1 26—72 19.

JAMES F. DePEYSTER, Treasurer,
159 Front-st., corner of Maiden Lane,
Oct. 2, 1852. or 915 Broadway.

THE MARINER'S HOME,

(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Benj Jackson 10; F 25, thro Messrs Stanford & Swords, for the Home—and 10 for the poor, from the same, being a part of $75 for Church charities.

These gifts have come to us very timely—the poor, we always have with us. The widow and the fatherless, and their sad hearts are cheered and comforted with the few dollars, or even shillings that we may have it in our power to bestow, to aid in paying their high rents, or to buy a few loaves.

The Home for the sailor will need further donations to enable us to meet the November quarter, and I feel that there are those who will not suffer us to become embarrassed in a work which under God's blessing has and is still doing so much good to seamen and their families, for the want of $135 to pay next quarter's rent.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Oct 5, 1852.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer acknowledges the receipt of the following contributions to the fund of the Institution:

Rev J R Keech, rec of Christ ch, Hartford co, Md, a coll 4 32; from a member 68c—5. Rt Rev Dr Potter—proportion of a salary of 2000, left to him in trust for raising ch Institutions, by Mrs Susan B Brown, a com of Christ ch, deceased 200; a parishioner of Trinity, New Rochelle, a thank offg for the happy issue of the late session of the Diocesan Convention, and to constitute the rec of the said ch, the Rev R N Morgan, DD, and honorary manager of the G P E S S Union 50. Coll in Trinity ch, Newark, Rev M H Henderson, rector, 27 05. Total, $282 05.

JOHN W. MITCHELL,
Oct 11, 1852. Treasurer.

Advertisements.

THE CONTROVERSY WITH ROME.

THE late Rev. J. Endle Tyler's Works, viz:
Primitive Christian Worship, 1 vol., 8 vo, boards.
On Image Worship, 1 vol., 8vo, boards.
On the Worship of the Virgin Mary, do, do, do.
ALSO
What is Romanism? a popular cumpilation, by the same author, made for the use of the S. P. C. K., 1 vol. 12mo, muslin.

The above are all publications of the Venerable Society for Promoting Christian Knowledge. For sale by
D. DANA, Jr., agent.
No. 20 John St.

ST. MARY'S HALL, BURLINGTON, N. J.

THE Thirty-Second term of this Institution will open on Monday, November 1, 1852. As many new pupils are ready engaged, early application is requested, either to the Rt. Rev. Geo. W. Doane, Rector, or to Rev. R. I Germain, Principal. oct16-2m

BURLINGTON COLLEGE.

THE Twelfth term of this Institution will open on Monday, November 1, 1852. Early application is requested to the Rt. Rev. G. W. Doane, President, oct16-2m

A LADY who is competent to teach Music, French, and the usual English branches, wishes to make a new engagement in a family, has no objection to go south. Satisfactory references. Address E. O. H., care of R. G. Smith, Esq., Tompkinsville, Staten Island, New York. oct16-2t§

TEACHER.

A Young Lady well qualified to give instruction in French, Italian, Latin, and all the branches of a good English Education, with Drawing, wishes an engagement in a private family. Best references given.—Address L. M., pre-paid, P. O., Philadelphia. Oct16-3t§

A pleasant front room, with a small room attached to rent, with board, at No. 207 West 20th st. between 8th and 9th Avenues. References given and required. oct15-3t§

A Student in the General Theological Seminary, who has resided four years in Europe, during three of which he was connected with the universities of Halle, Munich, and Heidelberg in Germany, and who is thoroughly acquainted with the German, French, and Italian languages and literatures, is desirous of giving instruction to a few pupils in the rudiments of these languages, or of reading with such as may desire it, the classic authors in the same. For further information, address the Rev. Prof. Johnson, D D, Dean of the Faculty, at the Theological Seminary, Chelsea Square. oct16-tf

CHURCH DAMASK AND CARPETING.

DOREMUS & NIXON

INTEND always to have on sale a choice assortment of DAMASK AND MOREEN, for Cushions.
Mohair Plush, and } for Pulpet Cushions.
Silk Velvet,
Carpeting of every description.
Cocoa Matting } for Porch and Vestibule.
and Mats,
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair.*
Oct16-1yr No 21 Park Place, and 18 Murray st.

REV. E. PUNDERSON, a Presbyter of the Protestant Episcopal Church, who has had several years experience in teaching, and of late the assistant rectorship of Sangan Hall or Central Institute of Western New York, purposes opening a home, (within two hour's ride by railroad, from the city,) for eight boys to be instructed in elementary and classical studies. Pupils received under nine years of age.

Communications addressed to him at 477 Hudson St., will receive immediate attention. Oct 2-2t

Poetry.

[Selected for the Churchman.]

Stabat Mater.

Jews were wrought to cruel madness,
Christians fled in fear and sadness,
Mary stood the cross beside.

At its foot her foot she planted,
By the dreadful scene undaunted,
Till the gentle Sufferer died.

Poets oft have sung her story,
Painters decked her brow with glory,
Priests her name have deified.

But no worship, song, or glory,
Touches like that simple story,
"Mary stood the cross beside."

And when under fierce oppression
Goodness suffers like transgression,
Christ again is crucified.

But if love be there true-hearted,
By no grief nor sorrow parted,
Mary stands the cross beside.

Selected Matter

From the English Churchman of Sept. 23.

Reformation in the West of Ireland.

Report of the Tour made by the Bishop of Tuam through parts of the United Diocese of Tuam, Killala, and Achonry, in the months of July and August, 1852:

The Bishop of Tuam having arranged to hold a General Visitation in his Dioceses, in the summer of 1852, determined to combine with this several Episcopal duties, rendered necessary by recent events; and, as the circumstances of this tour may serve to show the progress of the Reformation in the West of Ireland, he has directed that a statistical Report of them be drawn up officially, and made public with his authority.

The General Visitation took place on the 29th July, at Tuam, for that Diocese, and, on the 3rd of August, at Ballina, for the Diocese of Killala and Achonry. In consequence of the recent missionary operations, and of the separation of parishes previously united, the clerical body in the Dioceses has been increased, within the last few years, by the addition of twenty-eight Clergymen.

Confirmations took place in localities, first, where little or no organized Missionary exertions had been made—secondly, in parishes, where the parochial Clergy had been assisted by Missionaries, under the Irish Society,—and, thirdly, where the Missionary operations had been in connection with the Society for the Irish Church Missions.

Under the first head may be included the Confirmations at Hollymount and Castlebar; but, as the Irish Society has latterly engaged in Missionary work at the latter place, it will be better included under the second head

A Confirmation was held at Hollymount, on Saturday, the 31st of July, where twenty-six persons were confirmed; these were all original Protestants—nineteen of Hollymount, and seven of Ballinrobe.

Under the second head, Confirmations were held at Castlebar, Belmullet, Westport, and Louisburgh; and some converts were brought from Ballycroy to the Confirmation at Achill.

At Castlebar, seventy-nine persons were confirmed on Monday, August 2nd; of these seventy-two were original Protestants, and seven converts.

At Belmullet, the number of persons presented to the Bishop for Confirmation on Friday, the 6th of August, was 147; of these, twenty were original Protestants; the remainder (127) were converts.

At Westport, on Tuesday, the 10th of August, the catechumens numbered 147. The original Protestants were 125; the converts, twenty-four.

At Louisburgh, the Confirmation was held on Wednesday, the 11th August; 118 persons were confirmed; these consisted of eight original Protestants, and 110 converts.

The Missionaries of the Irish Society brought thirty-five catechumens from Ballincroy to the Confirmation at Achill on Sunday, the 8th of August; these were all converts but one.

The result under this head is, that 528 persons were confirmed; 226 original Protestants, and 302 converts. About 160 converts had been confirmed in these districts in October, 1849, which gives a total of 462 in three years.

Within this district, in connection with the Irish Society, new churches are in process of completion; it had been hoped that three of these might have been ready for consecration upon this occasion, but different circumstances occurred to make delay necessary. The Church at Bunlahinch, containing 201 sittings, is so far advanced that service is celebrated in it by license; this is also the case with the Church at Paulathomas, containing also 200 sittings. The Church at Ballycroy, calculated to contain 150 people, is nearly roofed in, and the walls are rising of the Church at Knappagh, where 300 persons are to be accommodated. There is a new Church at Astleagh, close to the West Galway district, the congregation of which is under the Missionary superintendence of the Irish Society; this Church is rapidly advancing to completion, and will accommodate 300 people. These will afford 1,150 new sittings.

The school at Astleagh was examined by the Bishop, on Thursday, the 12th of August.

The third head refers to the districts in connexion with the Society for Irish Church Missions.

The Bishop had held a Confirmation at Headford a short time previous, when forty-one persons were confirmed. Of these eighteen were original Protestants, and twenty-three were converts.

His Lordship had at the same time laid the first stone of a new Church in the Lough Mask district, to be the Parish Church of Ballyovie, a parish recently separated from a union of parishes. The Church is rapidly progressing, and will contain 500 sittings.

A Confirmation was held at Tuam on Friday, the 30th of July, when ninety-one persons were confirmed; of these seventy were original Protestants, and twenty-one were converts. Seventeen of these converts were of Tuam itself, and four from neighboring parishes.

On Sunday, the 8th of August, the new Church at Achill was consecrated. It has been built at the Sound of Achill, for the Parish Church, and is calculated to contain 500 people. The cost of this Church has been £1,200, of which about £700 has been raised by subscriptions, and £500 paid by the Ecclesiastical Commissioners.

A Confirmation was held in it immediately after the consecration, and 165 persons were confirmed; thirty-five of these came from Ballycroy, and have been already referred to. The 130 that remain were all converts. The Bishop had stated to the Clergy that as he intended to hold confirmations as frequently as they appeared to be required, he would not admit any under the age of fourteen; At Achill, however, several who were younger, having been prepared by the Missionaries, the Bishop consented to receive them; the number under the age of fourteen was forty.

A benevolent individual having provided the funds required for building a Church at the Missionary settlement, near Dugort, in Achill, preparations had been made, and the first stone of this Church was laid by the Bishop, on Monday, the 9th of August. It will be built to contain 500 persons.

On the previous Saturday, August 7, the Bishop examined the Training-school at Meelan, and inspected the additions now being made to the schoolhouse in order to accommodate the pupils. In this Training-school, fifty boys, selected for character and intelligence, are educated and prepared to be schoolmasters and Missionary agents.

On Friday, August 13, the Bishop proceeded to Moyard Bridge, where a new Church, holding 300 persons, has been erected as the Parish Church of Ballynakill—a parish recently separated from a large union of parishes. This Church was consecrated, and immediately after the consecration sixteen persons were confirmed in it. Of these, nine were of Ballynakill (six original Protestants, and three converts), and seven were from Salruck, all of whom were converts. The Missionary at Salruck reported that seven adult converts, who were prepared by him for Confirmation and approved, had shrunk from coming into the new Church at a distance from where they were personally known, in consequence of their destitute and almost naked condition.

It should be remarked that the Bishop had held a general Confirmation in the whole of West Galway, in September, 1851, where 712 converts were confirmed. The present opportunity has been offered only one year after, in consequence of the representation of many of the Missionaries that a considerable number of persons were ready and anxious to receive Confirmation. The previous Confirmation included all the stations hereafter mentioned, except the town of Galway, where a Confirmation had not been held for some years. In all this district the rule of admitting none under the age of fourteen was strictly enforced.

(To be continued.)

From the Spirit of Missions.

Oregon.

The following incidents, selected from letters of the Rev. W. Richmond, will explain why, for the past few months, no information has reached us respecting his Missionary labors in that territory.

On the 29th of February he was chilled through by riding all day in a deep snow and heavy storm. The former prevented him from reaching his station for the day. From that time to the 12th of June he was confined by illness of a very severe character.

On the 13th June, though still suffering, he re-commenced his labors at Lafayette, at which place he also officiated on the 20th. In his last letter of June 26, he says: "It is a matter of deep regret to me that I am not able at present to bestow more labor on my Mission, and I am now contemplating the resumption of services, at least, at the Wappatoo Lake, and near Harris' Ferry." * * * "I am extremely desirous to continue this Mission, and had, as I informed you, made arrangements for an extensive round of services. But God, at least, for the present, has laid His hand upon me, and I must submit."

In a letter of June 12th, he says: "At the time I was attacked with sickness, I had a prospect of more success in my Mission than at any former period since I engaged in it." His appointments were as follows: Portland twice, Milwaukie four times, Harris' Ferry, McKay's Prairie, Lafayette, Dayton and Milton, each once a month. His purpose was in the spring to visit the valley of the Umqua, which he now intends doing in the autumn.

Mr. Edward L. Bill, of New York, is with him, and intends preparing for the ministry. Mrs. Richmond's school is going on, and he hopes soon to have one or more clergymen sent out, who can open a school for boys, for which he thinks he knows of about fifty who would be sent; and thus the Missionaries, almost, if not entirely, supported. He also asks that for the current year his salary may be increased $250, in consideration of the expense he has been at (much exceeding that amount) in putting up his house, and thus preparing a home to which the Missionaries can go. The necessity of buying and keeping a horse to go over so much ground also adds to his expenses.

From the Spirit of Missions.

Pavoor District.

Visitation of the Bishop.—The following notice of the visit of the Bishop of Madras to Tinnevelly, we introduce as bringing before us one of the many confirmations held by the Bishop throughout the Tinnevelly districts. They caused much interest to the Native Christians, and, we trust, have been productive to them of much spiritual benefit.

Feb. 4.—The Bishop, and the Secretary of the Madras Committee of the Church Missionary Society, arrived at Nalloor this morning, at 10 o'clock. The candidates for confirmation, belonging to the three districts of Nalloor, Surrandei, and Pavoor, assembled in the church. The service commenced at eleven, and the Bishop confirmed 313 persons. The Rev. Messrs. Schaffter, Barenbruck, and myself, being present, each of us took some part in the service. The Bishop's excellent address was translated by Mr. Barenbruck. We thought it calculated to be exceedingly useful to the people; and being desirous that the benefit should be permanent, we asked him if he would kindly allow it to be printed, and circulated amongst our people. It has accordingly been written, and printed in Tamil, forming a tract of twelve pages. It has been circulated amongst the native Christians in the province, who have received it with much eagerness and pleasure. With the blessing of God, it will be an instrument of much spiritual good.

I regret that I was not able to take full notes of the examination of the candidates for confirmation, but I found that the demands on my time would not admit of my doing so. I am persuaded that the replies of many would have been read with considerable interest, and would have exhibited an amount of Christian knowledge amongst the people, much greater than that which they are generally supposed to possess. I feel assured, also, that our work of faith, in seeking for our people the outpouring of God's Holy Spirit, has received a peculiar blessing from God. Many, who had previously been instructed with great care, but with apparently little effect, have subsequently exhibited a clearness of view, with respect to the work of redemption and the office of the Holy Spirit, which is quite a surprise as well as a delight to me. Some persons, who had been careless for years, and who had learnt nothing for a considerable time, notwithstanding many efforts to teach them, became suddenly aroused, and were diligent in acquiring Christian knowledge. Again, many others who have walked disorderly, and who had consequently been for a long time a great grief to me, forsook their evil deeds, and have ever since manifested a "newness of life," which encourages me to hope that the change has been wrought by the spirit of God. These last persons, indeed, were not amongst the confirmed; but the indirect benefit of the special instruction to the candidates for confirmation has been very great.

The annexed extract is prettily written, and affords a striking testimony to the excellence of one feature in our liturgical system:

From the Christian Inquirer [Unitarian paper].

"Another Sabbath morning, we determined to carry into effect a purpose, long cherished, of going some miles into the country to hear an Episcopal brother, whom we had known intimately twenty years ago, before either of us had entered the ministry, and had not since seen. At the proper hour, we were duly seated among other worshippers in the beautiful village church where the friend of our boyhood ministered. It was a stone edifice, seated low, like Humility itself, upon the ground, and embowered in noble trees, as though Nature had adopted the modest and venerable temple for her own. A calmer, lovelier morning never broke. We watched the chancel door with lively interest, to catch the first look of our old companion, anxious to read the changes in our own face by those we might behold in him; more anxious still to revive the sweet memories of youth, and the faith of friendship, by what should remain unchanged. Presently the white-robed priest lighted the gloomy chancel with his appearing; but no gleam of recognition lighted our heart. Either we had forgotten our friend, or this was not he. The service proceeded with formal precision through the sacred familiarities of the Liturgy. A strange trembling in the voices of the choir, an unusual sensibility in the women of the congregation, began to give peculiar significance to the unvarying service of the prayer-book. Some marked person in the church was perhaps sick—or dead! At length the text gave token of a funeral sermon, and not till the middle of the discourse did it appear that the rector of the parish himself, our friend, had that very morning passed away, and lay dead in the neighboring parsonage.

The profound impressiveness of a service which owes all its novelty to changes not in itself but in human life, bringing now this and now that portion into vivid light, never struck us more. We could not but admire the wisdom which, seeking neither newness nor variety, aimed by solemn repetition of the few grand truths of the Gospel, to engrave them deep upon the hearts of the people. Nor can we, after patient reflection, doubt that both the great length and the great monotony of the Episcopal service have some tendency, like gravity itself contending with other forces, slowly to overcome the opposition of the mind to religious truth, and to lodge the important principles and facts of Christianity in the hearts of those that fall under its sway; not with equal effect in all cases, but benignantly everywhere. There is, too, in the impersonal form, the invariableness, and the accustomedness of the service, a certain dignity, authority and restraint on the self-assertion and self-indulgence, which are highly favorable to a true estimate of the Divine Being, and to the purposes of worship. The evils of the system we are all familiar with. The inflexibility which concealed from us so long on the present occasion the cause of the unusual emotion in the congregation, was, we must confess, painful and almost inhuman; but perhaps it has its good side."

Greece.—Mr. Marsh, American Ambassador at Constantinople, has just arrived in Athens, on board of an American steamer, having been preceded by an American frigate, which has also arrived direct from New York. The object of this mission is the affair of a certain American missionary, Mr. King, who has been some years resident in Greece, and has been a continual source of disturbances by his open attempts at proselytism. Every Sunday he was in the habit of opening his house to all and sundry, and preaching in the most violent manner against the established religion of the country. But as this case is provided for both by the law and the constitution, he was brought before the tribunals, and condemned to be dismissed from the country. Although this sentence was confirmed by the higher court, to which Mr. King had appealed, the Government did not insist upon its execution, probably out of consideration for the character of the missionary, who during the absence of the American consul had been charged with the business of the consulate, although without any definite official position, and in the treaty with America there is an express clause which subjects the American consul to the law courts of the country. Mr. King also possesses a piece of ground in Athens, which the plan of the town includes in one of the public squares, and he therefore claims an indemnity of the Government, whereas, by the law and by a special treaty between the Government and the municipality of Athens, it is the latter which is responsible in all such cases. The town of Athens possesses both revenues and property, and can be traduced before the courts like any private individual, and this is therefore the course which Mr. King ought to have pursued, but which he has not chosen to adopt. Mr. Marsh, however, has in the meantime only passed by Athens on his way to Italy, whence he will return in three months to terminate the affair.

P. S.—Mr. Marsh has declared himself quite satisfied with the explanations given him by the Greek Ministry, on Mr. King's expulsion from Greece; and on the affair of the piece of ground he admits that the decision ought to be referred to the law courts.

The Cabinet of St. Petersburg has declared itself satisfied with the new ecclesiastical law of Greece, It contains nothing contrary to the dogmas, and that suffices for Russia. And it is natural that it should suffice, as Russia has no interest in forcing Greece to place herself on so good a footing with the Church of Constantinople as never to give occasion by their differences for the intervention of a third person. But while the Russians are pleased with the law, a journal of Constantinople, which is considered as the organ of the Greek Church, attacks it with great vigor. What has, above all, left a fatal impression, is, the long hesitation which preceded the composition of the law, and the impunity enjoyed by Pharmakides' scandalous book, and which leaves the idea that the government had received its inspirations from that source. The Ministry, however, in order to counteract this idea, have given the very important post of Royal Commissioner to the Holy Synod to a senator, M. Sidoritie, a perfectly respectable person, but by no means equal to the duty, instead of to M. Braide, who formerly held this office, and who is the sworn friend of Pharmakides.—*Evening Journal.*

Sardinia.—A building is to be seen here, at the "Allee des Platanes," which has given much umbrage to the Court of Rome. I mean the new Protestant church. It is situated near the public drive, outside the town, and is of Gothic architecture; the interior is arched, and supported by six columns. The whole is very pretty, and in good taste. It is as yet only half built, and of red brick, but will receive an extra coating. This visible sign of religious toleration is a happy feature, in the just care Piedmont pays to the religious wants of her Protestant subjects, though Rome interprets it as a want of zeal. This church will be the only Protestant place of worship in Italy with an Italian congregation, as Sardinia is the only State of the Peninsula with Protestant subjects. The Valdese still hold to the faith of their fathers, and enjoy the protection which originally induced them to settle under the shelter of the House of Savoy.—*Evening Journal.*

HANNAH MORE ACADEMY.

SITUATED one mile from Reisterstown, Baltimore County, Maryland, fifteen miles from Baltimore, on the Baltimore and Reisterstown Turnpike Road.

This Institution will be re-opened for the Education of Young Ladies, on the first Monday in November, the winter session, and the first Monday in May, the summer, under the supervision of Mrs. Lyon, assisted by competent Teachers, whose constant aim will be to make it worthy the patronage of all who may wish to commit their daughters to her care.

The religious training of the pupils will be strictly in accordance with the discipline of the Protestant Episcopal Church. Services as directed by the Prayer Book will be held regularly at the Academy by the Chaplain.

The course of instruction will embrace all the higher and lower English studies, together with the French and Latin Languages.

The situation combines all that could render a Boarding School pleasant, being one of the most healthy in the country, and at a convenient distance from the City of Baltimore, stages and omnibusses passing every day.

TERMS.

Board, English Branches, Fuel, Lights, Washing and Bedding, per session of five months,	$75 00
Music, including use of Piano, per five months,	22 50
Drawing and Painting, per quarter,	5 00
French or Latin, per quarter,	5 00

Stationery will be charged at booksellers' prices.

Young Ladies from a distance, can be accommodated with board during vacations, of which there will be two in the year—the months of April and October.

Board, Tuition, &c., one-half in advance.

Communications addressed to Mrs. Lyon, Reisterstown, Md.

TRUSTEES.

Right Rev. Bishop Whittingham, Baltimore, Md.
James M. Campbell, Esq., Baltimore, Md.
Thos. Van Bibber, Esq., Westminster.
Wm. P. Maulsby, Esq., Baltimore.
Rev. Dr. Thomas Atkinson, Baltimore, Md.
Dr. Chew Van Bibber, Baltimore, Md.

REFERENCES.

Right Rev. Bishop Kemper, Wisconsin.
Henry T. Duncan, Esq., Lexington, Ky.
Rev. J. B. Morse, Carlisle, Pa.
Rev. J. J. Nicholson, Waterford, N. Y.
Rev. James Moore, Princess Anne, Md.
Rev. W. H. M'Guffy, Virginia.
Rev. G. F. Worthington, Washington, D. C.
Rev. Wm. Armstrong, Wheeling, Va.
Rev. J. A. Shepherd, Scuppernong, N. C.
James Dunlop, Esq., Pittsburg, Pa.
John Frost, A. M., Philadelphia.
Nathaniel Duke, Esq., Calvert Co., Md.
Sep 30-7t

WANTED.—A lady to teach English, Latin and Music in a small family. Address box No. 465, Newark, N. J., with terms and references.
Oct 4-3t$

EDUCATION.

A YOUNG LADY accustomed to tuition, desires to have charge of the education of two or three little girls; she is qualified to instruct them in the usual English branches, with the rudiments of French and Music. Prefers a Clergyman's or pious Episcopal family, as she is desirous to join that communion, Direct to A., at this office.

Referees—Rev Dr Matthews, 17 West 24th St.; Rev Dr Baird, 17 Beekman; and Rev Dr Tyng, (next to St George's church,) East 10th St. Oct 5-2t-f

ST. Mark's Hall.—CHURCH BOARDING SCHOOL for Boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road, from New York city. The Winter Session of this school will commence on the 1st day of November, and continue 22 weeks. Circulars, containing particulars, terms, and references, may be had on application to the Rector, at Orange, N. J.
Oct. 1-5t REV. S. S. STOCKING, M. A., Rector.

MISS ADRAIN'S BOARDING SCHOOL, Jamaica, Long Island, will re-open Tuesday, Sept. 14th. Sept. 11—6t$

A suitable Building and Grounds for a Female Boarding School, situated in one of our most pleasant villages within one hour's ride of the City, on the line of a prominent Railroad, will be soon ready for occupancy; the advertiser and owner is desirous of having a competent Church Lady with some responsibility to take charge of the same, who will be expected to embrace among the other branches "*Domestic Economy*" to a proper extent, in other words to prepare the inmates to become useful as well as ornamental members of our Republic. Further particulars will be given by addressing "Layman," Churchman office, New York. Sept 11—6w

CHURCH SCHOOL,

For Religious, Physical, and Intellectual training; 190 West 19th St., WM. B. STOUGHTON, Principal; patronized by members of the following Parishes:

Annunciation,
St. Peter's,
Holy Evangelist,
St. Luke's,
Calvary, Brooklyn;
Holy Apostles,
Holy Communion,
St. Thomas,
Calvary, N. Y.;
Grace church; Jersey City.

Visitors.—Rev. Samuel Seabury, D. D., Rev. Eli H. Canfield, Rev. Isaac H. Tuttle.

The school year is divided into two sessions. First, commences May 1, and ends Nov. 30; Second, commences Dec. 1, and ends April 30. Summer vacation, from July 1 to September 1. The school is divided into two departments, and each department into three classes. The principal is assisted by eleven excellent teachers.

Terms, from $30 to $100 per year, according to department and class.

N. B.—Clergymen who wish to recommend a school to their parishioners are invited to call and examine the arrangements and learn the advantages of the Church School. Sept 11-3m

WANTED.—A lady to give instruction in Music, French, and Drawing, to a limited number of pupils; none need apply but a thorough Churchwoman. An American lady preferred. The best references required. Apply to the Editor of the Churchman. sep13-tf

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.

From January 1, 1852, *to July* 1, 1852,

850 new policies have been issued.

The premiums during the same time amounted to	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	2 5,669 93
Premium on policies in the hands of Agents,	4 522 08
	5 8.815 26

MORRIS FRANKLIN, President
Isaac C. Kendall, Vice President.
Pliny Freeman, Actuary.
New York, August 15, 1852. tf

Geneva Institute for Boys.

CONDUCTED BY

D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

Terms—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26 6m

MOUNT OLIVET CEMETERY. This new and beautiful Rural Cemetery is situated near Maspeth, L. I., about three miles from the ferries at Williamsburgh; the plank road to Newtown passes close to the entrance, and it is accessible by numerous turnpike and other roads. The grounds are elegantly diversified; the soil is dry and well adapted to the purpose, and the trustees have spared no pains or expense to make it worthy the approbation of all who may desire a suitable resting-place for the unmolested repose of the dead.

BURIAL PLATS.

The ordinary size of a lot is 16 by 20, containing 320 feet superficial measure, in addition to which a foot is allowed on the margin, all around, for purposes of inclosure; making the lot in effect, 18 by 22, to contain 396 superficial feet; with further space on the border of the leading avenues, for ornamental purposes and a pathway of four feet for inside lots.

PRICE OF LOTS.

A lot of ordinary size, or 20 by 16 feet, bounded by a principal avenue, walk or path, is	$50 00
Half lots	30 00
An inside lot of ordinary size	40 00
Half lots	25 00

Lots of other dimensions at proportionate rates.

When, however, four or more lots of ordinary size are taken, at one time, by one or more persons *in a group*, they are sold at $45 each for avenue lots, and $35 each for those inside.

Grading in all cases, per lot, $5, which includes every charge for grading and keeping the grounds or lots in order, except for such work as shall be specially directed by lot proprietors.

GRAVES IN PUBLIC PLATS,

(And which are allowed to be used for subsequent interments without any other charre than the usual one for opening,)

Are furnished at 8, 10, and 12 dollars each for adults, and 4, 5, and 6 dollars for children under 10 years of age. A receiving tomb is provided for temporary interments.

☞ Descriptive pamphlets, and all other information desired, may be had on application at the office, NO. 634 BROADWAY, or to the Keeper at the Cemetery.

OFFICERS.

Noah Waterbury, Esq., *President.*
Rev. Sam'l M. Haskins, *Vice-President.*
James Maurice, Esq., *Treasurer.*
David Longworth, *Secretary and General Agent.*
July 31st-3m.

SOMETHING FOR THE YOUNG.

The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

COLLEGE OF ST. JAMES, Washington Co., Maryland.

Rev. John B. Kerfoot, D. D., Rector.

The Eleventh Annual Session of the College will open on Monday, October 4th and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose. *The Grammar School* resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.

Annual charge in the College or Grammar School, $225. For Register, &c., apply to the Rector, College St. James P. O., Maryland. Aug 12-3m

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*

For more particular information address, the Rev. D. P. SHORT, Ridgefield, Conn.

REFERENCES.

Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York.
Rev. J. H. Price, D. D. "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11-6m

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. Towell, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.

LAYMEN.

Wm H Aspinwall, Esq, John J Boyd, Esq.
Messrs D Appleton & Co, R C Wetmore.
Sept 25-6m$

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
Mrs. Mary Proal Judson, Principal.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24-tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.
New York, Sept. 6, 1851.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 283 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A.M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N.J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV P. L. JAQUES, Rector.

DOMESTIC SERVANTS. "Employers" and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20-tt

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH, No. 119 Fulton street, And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th-tf

$1,381.008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician:
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio.
Officers for 1852-3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees:
William W. Russell,
B. J. Hathaway,
Henry G. Nichols,
Charles H. Birney,
F A. Paddock,
J. Blackmore, M. D.,
Dan Marvin,
M. H. Hyde,
W. H. Beare,
A. Flower,
P. Donaldson,
J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8-tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, D. D.,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the publisher.